CONFESSION AND ABSOLUTION;
A STUDY OF THEIR SIGNIFICANCE FOR PASTORAL COUNSELING

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ABSTRACT OF THESIS

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Title of Thesis Confession and Absolution: A Study of Their Significance for Pastoral Counseling

The study addresses itself to the problem of whether or not confession and absolution have any positive significance for pastoral counseling.

A research guideline developed chiefly from Hall and Lindzey's "attributes" of Theories of Personality, is assumed to be a legitimate tool for the theological examination of the two ministries. Preliminary to a sketch of the evolution of confession and absolution, and the pastoral counseling movement, detailed attention is given to the research design. On the basis of Thurneysen's middle chapter in the volume Preaching, Confession, The Lord's Supper and Clinebell's second chapter in Basic Types of Pastoral Counseling, it is hyppthesized that confession and absolution have significance for pastoral counseling in nine delimited areas. The literatures of the two disciplines are broadly sampled and compared for evidences of tangency in the areas specified. Included in the analysis are primary sources relating to confession and absolution in the early church, the medieval period, the Reformation and subsequent developments, and recent denominational rethinking, along with the literature central to the rise of the pastoral counseling movement as it reflects the varied concerns of both theology and contemporary psychology.

The research findings tend to support the hypothesis in all of its aspects. In terms of the select evidence presented, the essential realities of confession and absolution can actually occur within pastoral counseling. This is argued on the basis of similarities between confession and absolution, and pastoral counseling in regard to their understandings of the human malady and goal and means of help. It is demonstrated that the concepts of sin in confession relate to pastoral counseling notions about human problems, that similar difficulties and activities are involved in identifying the human malady in both confession and counseling, and that the act of confessing sins finds paraphrase in the counselee's expressing of his problems. Furthermore, it is shown that the goals of confession relate to those of pastoral counseling, that their designations entail parallel ramifications, and that the process of coming to confession of faith represents the changing behaviors which counseling seeks. Lastly, it is established that the element of forgiveness or absolution in the confessional situation is akin to the helping relationships in pastoral counseling, that parallel limitations and capabilities attend them both, and that absolution may indeed be communicated in counseling by the pastoral or helping person(s).

In these nine areas examined, the differences between the two ministries are constantly evident; confession and absolution, and pastoral counseling are hardly "the same." Nonetheless, in view of the numerous similar understandings of man's maladies, his goals, and various means of helping him move toward those goals, properly speaking, an essential commonality of ministry--Christ's life among His people--becomes apparent. This, paramountly, is the significance of confession and absolution for pastoral counseling.

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PREFACE

A decade has passed since the beginnings of this study. Hopefully, time has been not altogether unhelpful. The writer's experiences in pastoral work, social case work, corrections chaplaincy, poverty work and vocational counseling, have had their inevitable effect on this writing. Also, during this time much has happened within the psychological and theological orientations of pastoral counseling and within the ecumenical attitudes regarding institutions in the history of the church such as those of penance and related measures of pastoral care. A study with "interdisciplinary and catholic breadth" seems appropriate.

Admittedly, there is a great tension within the subject, that of the sheer span of time, and one might say of "culture," which distinguishes the centuries-old confessional from contemporary pastoral counseling. Continuities between what is ancient and what is modern do not seem probable in the minds of many today. And truly, the bringing together of the antiquity of penance and the popularity of scientific psychology, an improbable task as many measure it, must yield either madness or the very insight the Christian ministry is seeking. Renewed understanding of the none-too-obvious abiding realities, is perhaps the most pressing need today. This kind of help which one can give his brother, now again, requires less in the way of pride and more of patience and perspective--an ability which is, this writer hastens to add, not the priority of those who have done extensive academic work in the subject.

Mention could be made here of the fact that the spelling and diction of this presentation are in accordance with current North American usage. Translations of foreign-language sources are the researcher's, unless otherwise noted.

The writer is grateful for the guidance of the late Professor William S. Tindal and of Dr. Charles S. Duthie during residence, and is thankful to Professor James C. Blackie and Dr. Alastair V. Campbell for their understanding, counsel, and encouragement during the completion of the project. A word of appreciation goes to Dr. Ralph C. Underwager for his constant support. And, that all might know, the writer wishes to record here his awareness of the love of his family throughout the long period of study.

The feelings of this researcher are expressed by John W. Montgomery.

> "The frustrations of productive scholarship can never be disregarded, but the theologian need not become engulfed in this slough of despond, for he is always able to look past the never-ending flood of publication, past the shortness of his own life span, to Jesus, 'the author and finisher of our faith,' and attempt in all his writings to make that Christ better known."

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PART ONE

CHAPTER I

INTRODUCTION

This paper explores specifically the significance which confession and absolution may have for pastoral counseling. Though research may indicate that confession and absolution are not significant or are even negatively significant for pastoral counseling, nonetheless the present study seeks a positive contribution. The title is understood as hypothesizing that within the age-old ministry of the confessional[1] there are elements which can find paraphrase within the pastoral counseling movement and can illumine that movement's past, present, and future. No doubt, an underlying problem to which this thesis indirectly speaks, is a problem of ambivalence, the contemporary uneasiness about relating past ministries to the present and the associated uncertainty about the connection of theology to the social sciences. Though this paper intends to examine a specific segment of this problem objectively, it must be recognized that it touches on a larger emotional matter. Some feel deeply that anything associated with the classic confessional is simply unassimilable by contemporary counseling procedures. Others assume that these two ministries must have something in common, dealing as they both do with people in need, with sin and grace, with ministry and church,

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[1]The expression "confessional," as used here and elsewhere in this paper, is sometimes intended to refer not only to the later practices associated with a confessional booth (the term's technical meaning), but also to its antecedent forms of public confession. Furthermore, because confession and absolution are related topics, the single word "confession" will frequently be a kind of short-hand for the whole of "confession and absolution." It should be remembered that it also has near interchange value for other related concepts such as "penance."

and both being more varied and flexible than forms and practices might indicate. The present paper's responsibility is the latter, that an essential correspondence between the two exists.

It should be pointed out, furthermore, that the present project does not point out the role of pastoral counseling within or along side of formal confession and absolution, as interesting and useful as such a study would be for those denominations practicing or reviving a formal confessional life. Rather, the present study "goes the other way" and attempts to identify how, throughout Christendom, the realities of confession and absolution, essentially and properly understood, may occur within what is commonly called counseling.[1]

It is evident that there are two subjects involved. Confession and absolution form a study on their own, as does also pastoral counseling. Each is a life-time study in itself. It would be utterly beyond the capacity of any one dissertation to relate the whole of the history of confession and absolution to the entire field of pastoral counseling. Rather than embarking on even a limited and purely historical review, it seemed most promising to study some contemporary issue in confession as it relates to a current issue in counseling. Some manageable and yet fruitful "slice" of both confession and counseling had to be selected. In order to do this and begin objectively, it seemed reasonable to choose two pieces of literature which would provide representative current models of confession and counseling. These two sources and the issues raised

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[1] Hereafter, for convenience sake, this thesis will often refer to pastoral counseling simply as "counseling."

within and between them, would describe the sphere of responsibility of the thesis and suggest the areas in which the major thesis research could be gathered. The areas of the "significance" of confession for counseling would derive from the confrontation of the two models.

Certain writings have shown themselves useful for this purpose: Eduard Thurneysen, chapter two, "Confession," in the volume by himself and Walter LUthi entitled Preaching, Confession, the Lord's Supper[1]; Howard J. Clinebell, Jr., chapter two, "A Revised Model for Pastoral Counseling" in Basic Types of Pastoral Counseling.[2] Thurneysen's chapter represents a widely-read evangelical effort, one which speaks for a positive and proper understanding of confession and absolution. The issues which he raises stem from those of the Reformation and are imperative for ecumenical discussion of the subject today. Though simplistic in his approach to the misuses of the confessional, his concerns are soundly biblical, pastoral and practical. Clinebell's chapter comes from a popular text which is enjoying increasing respect and classroom use, one of the many which describe the psychological counseling process, but one of only a few recent works which attempt to free pastoral counseling from the confines of any one secular system of psychology. The selected chapter itself does not discuss psychological-theological correspondences, but challenges pastoral flexibility to use a diversity of competing secular approaches to counseling. Meeting a fuller spectrum of human needs,

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[1]Walter LUthi and Eduard Thurneysen, Preaching, Confession, The Lord's Supper (Richmond, Va.: John Knox Press, c. 1960), pp. 41-77.

[2]Howard John Clinebell, Basic Types of Pastoral Counseling (Nashville and New York: Abingdon Press, 1966), pp. 27-40.

is pastoral counseling's pressing challenge. It was felt that the psychological "weight" of Clinebell would be reciprocated by the theological "weight" of Thurneysen. Such a basis would direct research somewhat toward an examination of how confession and absolution's theology has significance for the psychological issues in pastoral counseling. Refining a Research Design will be the special task of the next chapter.

The third and fourth chapters, respectively, will survey the historical development of the two ministries under consideration. The bibliographic sources for these chapters and the subsequent research chapters emphasize selected primary works. Those reflecting practices related to "confession and absolution," cover developments from the Apostolic age, through the Canonical and Celtic periods, including the diversification of practices following the Reformation, to some recent denominational innovations. Several gaps in information were filled from secondary sources. The "pastoral counseling" literature of the past three decades, largely those volumes so classified by the United States Library of Congress, was joined by certain other works regarded as pertinent by this researcher, necessarily reserving for research at a later date the extensive listings of related pastoral psychology and theology, and secular psychology. A fifth chapter brings the complex materials into a sharp and brief focus.

Thus Part One completes the "preliminaries" for the study. Part Two constitutes the major research findings and conclusions within nine sections or sub-hypotheses specified in the Research Design. At the end of each section and each of the three main chapter concerns, VI, VII, and VIII, a summary is made regarding the confirmability of the issue in

question. Part Three, Chapter IX, presents a total Conclusion regarding the thesis as a whole.

The last task of this present Introduction chapter is to clearly state the assumptions underlying the research design and the research itself.

There is a fundamental assumption implied in the title, which though obvious and already taken for granted in the discussion thus far, deserves acknowledgment: that the confessional and pastoral counseling can indeed be compared. Though these two ministries have forms which are contemporaries of each other today, the bulk of their literatures hardly come from the same era and, in the minds of some, are incomparable. Tertullian's ancient penitential works and Hiltner's recent writings on counseling, for example, represent patently different theological perspectives, and appear to be "psychologies" having an affinity like that of oil and water. Yet the present thesis assumes that a search for common factors is legitimate. It must be recognized that, to an extent, a researcher is bound to impose contemporary questions on the literature of the past. Therefore, capitalizing on the fact of bias, this paper attempts to enhance its usefulness by locating a controvertible aspect of pastoral counseling which might be illuminated by some vital concern of the confessional. In order to identify the most fruitful relationships between the two, the research design intentionally juxtaposes current concerns of counseling to traditional issues of the confessional. As already hinted, it is assumed that Thurneysen's and Clinebell's cues are adequate for this task.

Not to be overlooked is the assumption that, if the confessional has any significance for counseling at all, these areas of significance would appear where confession and counseling wrestle with basic issues. It is furthermore supposed that there are no more basic issues than those regarding man's maladies and goals and the means of moving from maladies toward goals. That is, it is presumed proper to examine the ways in which the confessional regards "where a man is, where he should be, and how he is helped from here to there," for their significance for counseling's approach to these same areas. Hence the outline: (A) Malady, (B) Goal, and (C) Means.[1]

The assumption that a malady concept of the confessional may be compared with a malady concept of counseling, a goal concept of the one with a goal concept of the other, and means concepts with means concepts, requires some elaboration here.

A preliminary survey of the history of confession and absolution makes it evident that there is no concept more centrally associated with man's malady than that of "sin." Its meaning and associated concepts, such as those of idolatry, guilt, death, law, etc., do not appear to be simple matters, however. This kind of thinking in confession becomes even more complicated when it is compared with supposed parallels in counseling. Within the rise of the pastoral counseling movement, which in addition to its own theological heritage has borrowed extensively from secular psychologies, many terms have been advanced to express man's maladies. The notion of human "problems" is no doubt as common as any in

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[1] A similar three-fold pattern is used by Richard R. Caemmerer in Preaching for the Church (St. Louis: Concordia Publishing House, 1959), chapters 3, 4, and 5. Cf. chapter 6, pp. 36-38.

pastoral counseling and could be used here to represent the whole complex of related malady concepts. The "sins" of confession and the "problems" of counseling, even from a common sense point of view, would appear to have something to do with each other, especially in light of the theological background of confession and pastoral counseling. However, researching the long history of the confessional for the ramifications of its notions of sin and analyzing the entire pastoral counseling movement for its many schools of thought regarding man's problems, and then thoroughly clarifying the significance which the former may have for the latter, would constitute an over-sized project in itself, the generality and usefulness of which might be questionable. The promise which a research design could hold in this area depends on identifying pointed ways in which contemporary pastoral counseling is grappling for a reassessment of the human dilemma, which would suggest a specific avenue along which the history of confession might be explored for a noteworthy contribution. "What exactly is wrong with man" that the history of confession in its better moments might help counseling clarify?

The same need for a sharpened focus appears when one considers the possibility of confession being significant for counseling in the area of human goals. The prominent concept of "repentance" shouts the goal of the ministry of confession across the centuries. It too is by no measure a small concept, capable as it is of profound misunderstanding, and relating as it does to faith and works, justification and sanctification, "the already and the not yet" of salvation, relating obviously to grace, and so on. The pastoral counseling movement, supposing itself realistically oriented, has sought to identify the temporal and practical

possibilities of "change," yet within an ultimate context and in terms of relatedness to the eternal God. There is the feasibility here that confessional "repentance" is not unrelated to the "changes" sought in the counseling situation. "What is the goal for man" which confession may rightly imply for pastoral counseling?

And there can be no greater question than that regarding means. What exactly does help a man? Even if an individual's maladies and goals can be correctly defined in terms of time and eternity, what constitutes the source of relevant and yet abiding help? The preliminary survey of the literatures' notions of means suggests that, exactly at the place where the pastoral counseling movement hovers between finding its true meaning and forfeiting it again, precisely here the confessional evidences both its own undoing and its true strength--the strength of God who accompanies His people in every time and place and form of ministry. For the most part, the energizing term in the confessional or so-called penitential sacrament has been "absolution," otherwise known as forgiveness and reconciliation, which properly speaking relates to concepts of atonement, re-creation, fellowship, ministry, and the Word of grace. Pastoral counseling has borrowed a host of therapies and techniques from various sources, gathering these under a concept of therapeutic "relationships," a concept which links means of help as disparate as manipulating the counselee's environment and just plain talking. The indications are that "absolution" is linked to "relationship." "What is, or are, the means of helping a man genuinely" by which the ministry of confession and absolution possibly undergirds the ministry of pastoral counseling?

Each of these areas of malady, goal, and means, is broken down into three sections. There will be therefore nine points of concern in all. It is assumed that in order to argue that confession and absolution have significance for pastoral counseling, it is appropriate to demonstrate also (1) that they are conceptually related, as biblical theology indicates, (2) that they are methodologically related, as the major epochs in the history of confession and absolution would suggest, and (3) that, as the diversity of pastoral counseling itself shows, confession and absolution may occur within it in an essential manner.

The first sections of each area in the outline assume that it is fitting to study whether or not "sins" relate to "problems," "repentance" relates to "change," and "absolution" to "relationships."[1] The paragraphs above illustrate these concerns. However, what criteria will determine whether these concepts are in any sense parallel? For this there seem to be three possibilities, depending on where one wishes to begin his study. One may consider a certain understanding of confession and absolution as normative and then search out something approximating it within

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[1]The popularity of one possible route, which this thesis does not follow, necessitates special comment at this point. The study of the confessional and of pastoral counseling ought not be reduced to mere comparisons of the theologies of the one and the psychologies of the other. It is true that confessional literature is chiefly theological in its language and references, and it is true that pastoral counseling has absorbed secular psychologies extensively. However, in view of contemporary understandings, it is impossible to avoid analyzing the history of the confessional psychologically, even as it is unwise not to recognize the theology implicit in "secular" counseling psychology. The ultimate question about a discipline (and this essential dimension, hopefully, is what this research is about) is not whether the discipline is called a "theology" or is supposed to be a "psychology," but whether its understandings and practices give honor to God in Christ Jesus or not. It is in this spirit that confession and counseling are approached in this research.

pastoral counseling, Or one may center on a concept of pastoral counseling and then examine confession and absolution for something supposedly similar. Or one may subject confession and absolution and pastoral counseling both to the same external criterion. This latter approach would argue, in effect, that if confession and absolution and pastoral counseling both parallel some concept, for instance some concept in biblical theology, they are in this respect parallel to each other. It is this latter course which this thesis most commonly will follow in the first sections of each area of study. Initially confession and counseling will be compared mainly on the grounds of their kinship with various elements of biblical theology. This "third," scriptural norm is necessary, not only to "get behind" the obvious differences of forms and languages distinguishing confession and counseling and to equitably locate essential meanings, but to approach the subject in a theologically sound and properly catholic manner. The normative character of the biblical Revelation is therefore an important assumption.

The second section of each outline area will attempt to examine the confessional and pastoral counseling from a unique point of view which the following paragraphs will introduce. This point of view, it should be noted, is central to the entire paper and therefore will reappear to a certain extent in the first and third sections as well.

The general direction of research characteristic chiefly of the second section of each area can be called, for lack of better terms, a search for the subject's "externals and internals." Preliminary research shows that in both confession and counseling, whenever one deals with a

man (his maladies, goals, and the means of helping him), there seems to be a tension between approaching him in terms of what is external, obvious, and directly manipulatable, and approaching him in terms of something more internal to his situation, something which may be implemented in a manner less apparent and less direct. For example, in confession sin is identified sometimes as an evident matter and at other times as something secret and covert. In pastoral counseling personal problems have been regarded as consisting of that which is presented as well as of that which is hidden by what is presented. In regard to ends, confession has pointed to repentance emphasizing sometimes penitential deeds and sometimes the intention of faith. Counseling has sought behavioral change which results in insight, and sought insight toward producing behavioral change. Regarding methods, attempting to make known the dispensation of forgiveness, confession has relied on means as direct as excommunication and as indirect as spiritual guidance. Counseling has included relationship methods as diverse as restructuring the counselee's environment and using verbal therapy. Generally then, in both confession and counseling there is a tension between alternative approaches to the individual, between dealing directly with "external" factors and dealing with externals as only indicative of more indirectly accessible "internal" factors.[1] In

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[1] It should be cautioned that there is nothing philosophically absolute about "externals" and "internals," terms used here as mere tools to indicate an inexpressibly larger reality, not intended to erect an essentially false dichotomy. In practice these approaches shade into one another, and are hardly to be thought of mechanically.

other words, there is a recurrent question about the relationship between forms and content. Significantly, this central issue with which pastoral counseling has been struggling, an issue paralleling a controversy in secular psychology, appears to be none other than that central dilemma which has attended the history of the confessional.

The controversy over "external" and "internal" concerns in secular psychology, provides a language useful for the clarification of the uniquely theological dimension of the present study. The current debate over objective and subjective aspects, an issue which has attended psychology from its beginnings and promises to abide in one form or another "til He come," is profoundly theological.

Baldwin mentions the utility of describing situations and events "in terms of both the external environmental and internal situational factors."[1] There is something durable about the fact that, primitively speaking, one can deal with his fellow man in terms of his "outsides" or his "insides," focussing either on his actions, situation, and environment, or on his thoughts, feelings, and latent inclinations. Bischof notes that

> personality consists of more than what we see on the surface. Whether this is called the unconscious or the persona or the image, the evidence would indicate that not all of what man possesses as a personality is apparent on the surface of his physiognomy or actions.[2]

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[1]Alfred L. Baldwin, Theories of Child Development (New York, London: John Wiley and Sons, Inc., c. 1967), p. 588.

[2]Ledford J. Bischof, Interpreting Personality Theories (New York, London: Harper and Row, Publishers, c. 1964), p. 13.

The external-internal tool, which this study will use to distinguish various perspectives as they are implied in the assorted practices of confession and absolution and of pastoral counseling, is defined here as the synthesis of several attributes of personality theories which Hall and Lindzey describe.

At the hazard of overgeneralizing and forcing sundry practices into dichotomistic molds,[1] Hall and Lindzey suggest that there are some useful "substantive" distinctions and interrelationships between theoretical orientations.[2] One may study man in a "segmented" fashion, focussing on narrowly defined behaviors. Or, recognizing that all the "parts" of behavior can never comprise the whole truth about man, one may emphasize the organismic and field dimensions. The former is a more molecular

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[1]Lazarus points up the problem nicely. "Several difficulties arise in trying to compare personality theories. For one thing, they vary greatly in thoroughness or completeness. For example, Freud's theory is by far the most extensive and ambitious of any. Roger's views are comparatively limited in the range of phenomena with which they deal. It is possible to compare theories only on those issues they deal with in common. To compare a very elaborate theory such as Freud's with a partial theory such as Roger's or Maslow's is like comparing a machine that has motors, computors, and electric controls, a communication center, and devices for sensing things, with one that has only a hand-operated motor. The mechanisms of the two motors is all that one can compare; all the rest of the first system is irrelevant and has no counterpart in the second. To the extent two theories deal with the same issue, one can ask whether the mechanism postulated by each is similar or different. To the extent they deal with different issues, for example, the mechanism of learning versus the descriptive stages of development, they cannot be really compared at all. It is like comparing paint brushes and edible fruits. There is no suitable basis for doing it." Richard S. Lazarus, Patterns of Adjustment and Human Effectiveness (New York, London: McGraw-Hill Book Co., c. 1961), pp. 150-51.

[2]Calvin S. Hall and Gardner Lindzey, Theories of Personality (New York, London: John Wiley and Sons, Inc., c. 1970; 2nd ed.), pp. 20-27.

approach; the latter a molar and global outlook.[1] The former specializes in overt behavior, and the latter in covert factors.[2] A specific behavior of an individual may be measured and compared with that of a larger population, an approach which involves the nomothetic assumption that people are similar. Or one may emphasize the possibility of a man's idiographic uniqueness.[3] There are many attributes of theories which are involved here. The emphasis on externals gives attention to the physical environment and so-called objective reality; the focus on internals refers more

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[1] For instance, the latter tends to look for group-membership determinants of behavior, the former for non-group factors. This in turn relates to the theoretical tendencies toward the natural sciences or toward the social sciences, also to the emphases on heredity or on environment.

[2] "Association learning theories tend to be analytic, molecular (reductionistic), and behavioristic in philosophy, and phenomenological theories tend to be holistic, molar, and cognitively oriented." Lazarus, op. cit., p. 107.

[3] "Research in personality has proceeded with two main types of strategy: normative study in which comparison is made of classes or groups of individuals and idiographic study in which a single case is studied intensively." Ibid., p. 95. D. W. MacKinnon had outlined the matter in the following way (in J. M. Hunt, editor, Personality and the Behavior Disorders [New York: Ronald, 1944], I, 7:

"Nomothetic (largely American) Methods designed to discover general laws.	Idiographic (largely European) Methods designed to understand single and particular individuals.
1. Study parts or units of personality.	1. Study personality as a unique whole which cannot be analyzed into small components.
2. Research designed to find common bonds among all personalities.	2. 'Personality cannot be explained but can only be understood.'
3. Great emphasis on quantitative efforts.	3. Emphasis on qualitative and unique aspects of personality."

This is not unrelated to the matter of Clinical Versus Statistical Prediction (Minneapolis: University of Minnesota Press, 1954) by Paul E. Meehl.

to a psychological environment and to perceived reality.[1] "Self" is not the concern in the former as it is in the latter. Motivational concepts are less mechanistic and more numerous in the latter. The one tends to take conscious reports at face value; the other regards conscious activity as sometimes representing unconscious events as well. The one approach deals more directly with the contemporary situation and the other with formative experiences. Interested in learning processes rather than learned outcomes, the external approach tends to utilize the laws of effect and association while the other approach concentrates on an innately developing schema.[2] Such views mean that in therapeutic situations, as London and others[3] have

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[1]Lazarus expresses this as a distinction between objective and subjective stimuli. "Personality theories divide into two types, those such as association learning theory which emphasize the objective stimulus and phenomenological theories . . . which emphasize the stimulus as apprehended or as mediated by hypothetical internal structures." Lazarus, op. cit., p. 156. Cf. examples, pp. 108-109. On the basis that they hold parallel views regarding objective stimuli, psychoanalysis and learning theory may be grouped together, though Lazarus acknowledges that Freudians and phenomenologists are similar in that both speculate about internal structures. On this "fundamental" issue, Lazarus admits he has oversimplified matters. Ibid., pp. 108ff.

[2]This is the difference between saying that "the real causes of behavior . . . lie in the objective stimulus" and saying that they lie "in the mediating cognitive structures which determine how that stimulus is perceived and interpreted." Ibid., p. 109.

[3]P. London, The Modes and Morals of Psychotherapy (New York: Holt, Rinehart and Winston, 1964), cf. pp. 45 and 78. Essentially the same dichotomy is made by L. P. Ullmann and L. Krasner, editors, Case Studies in Behavior Modification (New York: Holt, Rinehart and Winston, 1965), Introduction. The distinction is not totally unlike that of Cecil H. Patterson, in Theories of Counseling and Psychotherapy (New York, London: Harper and Row, Publishers, 1966), pp. 489-491. He contrasts the "rational" [planned, objective, impersonal] approach with that which is "affective" [warm, personal, spontaneous]. A decade ago the helping person's intervention was said to be either more direct or less direct. E.g., Robert W. Leeper and Peter Madison, Toward Understanding Personalities (New York: Appleton-Century-Crofts, 1959), pp. 96-97.

pointed out, the helping person's interactions might be termed either more "action" oriented or more focussed on "insight."

While all of the above distinctions are of current interest in personality theory, representing them collectively as the "external and internal" attributes of theories is less common. Yet as Baldwin's use of the terms indicates, there is something profound in the layman's general distinction between "acts," and "thoughts and feelings."[1] As will become apparent, the external-internal distinction, far from being an unwieldy oversimplification, forms an eminently useful way to relate the penitential literature and the writings of pastoral counseling.[2] Such a dichotomy, it must be remembered, is not absolute, but is only as useful as it serves for further discussion, understanding, and discovery.[3] It is assumed, therefore, that the attributes of personality theory can be generalized in the external-internal distinction, and that this forms an appropriate theological tool for the examination of confession and absolution and pastoral counseling.

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[1]Baldwin, op. cit., p. 583.

[2]Some indication is given in this direction when, for instance, Paul Johnson wrote, "The chasm between the inner self and the outer world is so basic that it affects all of one's experience. A person may spend his energies in seeking to win that outer world of things and people for himself. Or, failing that, he may in another mood retreat from the world in defiance to guard what he can of his inner treasure from the attacks of others and the threats of further loss and disappointment. The subject stands ever in contrast to the object in knowing as well as doing. Every person is a minority of one, who wonders how to assert his individuality and when to claim refuge in the common life." Paul E. Johnson, Personality and Religion (New York: Abingdon Press, 1957), p. 18.

[3]Baldwin, having summarized six psychological theories of child behavior, concludes in a memorable manner: "The six [psychological theories] are concerned with different aspects of child development more than they are focussed on different explanations of the same behavior. This

So much for that perspective which specially characterizes the second sections. The third section of each area will compare confession and counseling as organic wholes. Here the malady-goal-means process in the confessional will be longitudinally compared with the same process in counseling. In terms of the categories mentioned in the first sections above, these third sections will consider the confessional's understanding of a man's "sins" being turned to "repentance" by "forgiveness," as potentially meaningful for man's "problems" being "changed" through "relationships" in pastoral counseling. Restating this somewhat, these last sections of the design assume that it is appropriate to investigate whether or not the process of confessing sins is equivalent to the expressing of problems in counseling, whether or not the flowering of a confession of faith is tantamount to the behavioral progress sought in counseling, and whether or not the absolving procedure of the confessional is embodied in the development of the counseling relationship.

Therefore, while confession and counseling are examined in the first sections somewhat as "disciplines," and in the second more or less as "descriptive systems" or "methodologies," the third sections compare them as "processes." Again, these considerations are assumed to fall within the three areas of malady, goal, and means.

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fact suggests eclectic integration of the theories." Op. cit., pp. 597-598. Norman Sundberg and Leona Tyler call this "overlap." Cf. Clinical Psychology (New York: Appleton-Century-Crofts, 1962), p. 288.

CHAPTER II

RESEARCH DESIGN

In order to define the task for subsequent chapters, it is necessary to break the thesis title down into manageable sub-hypotheses. The fields of confession and absolution and of pastoral counseling are so immense that some particularly promising directions for research must be specified. A comparison of confession and counseling as presented by Thurneysen and Clinebell is useful for this purpose. Clinebell's second chapter which exemplifies contemporary pastoral counseling concerns, in the light of Thurneysen's second chapter illustrating the concerns of confession and absolution,[1] suggests several fruitful directions for study. In this thesis chapter, wherever the categories of Thurneysen's confession and those of Clinebell's counseling are roughly parallel, these will be juxtaposed and the resulting cues for further research will be briefly discussed. In each instance where the materials have contact, a sub-hypothesis for research will be suggested.

Browsing through Thurneysen and Clinebell, one notices that some statements refer specifically to man's malady. Other remarks refer to a goal beyond man's malady situation. And still other sections speak of

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[1] Walter Lüthi and Eduard Thurneysen, Preaching, Confession, The Lord's Supper, translated by Francis J. Brooke (Richmond, Va.: John Knox Press, c. 1960), essay two by Thurneysen, "Evangelical Confession," pp. 41-77. Hereafter this work will be designated simply as "Thurneysen." Howard John Clinebell, Basic Types of Pastoral Counseling (Nashville and New York: Abingdon Press, c. 1966), chapter two, "A Revised Model for Pastoral Counseling," pp. 27-40. Certain of Thurneysen's and Clinebell's points will be clarified from their materials outside the two chapters under consideration. These texts are used, not because they are necessarily adequate models of all confession and counseling, but because they are convenient for indicating some of the basic problems and theological questions which attend confession and counseling.

means whereby man is brought from his malady situation to his goal. Moreover, in each of these three areas of malady, goal, and means, it appears that confession and counseling lend themselves to examination as disciplines, as descriptive systems, and as processes. The hypothesized significance of confession and absolution for pastoral counseling lies in these nine sections of study. Within the nine points listed here on the left, the sub-interests indicated will also come in for discussion:

A. Malady

1. Sins and Problems

A survey of Thurneysen's and Clinebell's second chapters suggests that what confession calls "sins" may be related to what counseling calls "problems."

Thurneysen early mentions that modern man is beset by problems of "deep disquietude with life," a "failure to come to terms with oneself," an "inability to live" and "a lack of strength to overcome" this condition.[1] It would not be putting words in Thurneysen's mouth to conclude that sin has something to do with personal problems. Thurneysen's own approach indicates that the common and uncommon troubles and difficulties which beset mankind do have very much to do with sin.[2]

The word "problems" is frequently used by Clinebell. He focuses on "problems in living," "underlying problems," "present problems," the problems of being "emotionally disturbed," of "irresponsible behavior," of "troubled relationships," etc.[3] Yet he toois speaking thereby of sin.[4]

Further cues regarding the connection between problems and sins appear in the way Thurneysen and Clinebell describe each within the framework of "relationships." Problems, according to Thurneysen, derive from a sinful relationship. And for Clinebell, relationship problems indicate sin. This viewpoint, that both sins and problems have to do with relationships, is detailed in the following paragraphs.

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[1]Thurneysen, p. 42.

[2]That human maladies relate to sin, is emphasized on pp. 45-46, ibid.

[3]Clinebell, p. 35.

[4]The fact that Clinebell centers the human difficulty around sin is evident from Chapter 3, p. 46 and elsewhere.

Thurneysen defines sin essentially as "the turning away of our hearts from him," "the attempt . . . to live our lives without God," "man determin[ing] what is good and bad,"[1] the antithesis of prayer, worship, and communion with God.[2] It is evident from this description that sin takes place between man and God,[3] and that for Thurneysen, man's attempt to live ultimately in independence, rather than in relationship, accurately portrays sin's thrust. It is this theological relationship which gives meaning to any "other" relationship problem.

At this juncture the primacy of God in Thurneysen's confessional is paralleled in Clinebell's counseling. For Clinebell it is exactly because of God that relationships are important. "Focusing on relationships provides an approach to dealing helpfully with the theological dimension on counseling."[4] Clinebell's premise is that a person's problems can be best described in terms of his relationships, past and present, formative and current, unconscious and conscious, those interactions with significant persons which have become a part of one's present repertoire of responses to others. However, these relationships are not simply social, but have significance on several levels. A person has relationship in one way or another with "his neighbor," "himself," and "God."[5] There are, so to speak, relationships everywhere,

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[1]Thurneysen, p. 46.

[2]Ibid., p. 52.

[3]Ibid., p. 46

[4]Clinebell, p. 36.

[5]Clinebell, p. 46. The triad is important to Clinebell, who emphasizes man's "inescapable need for meaningful relationships with his own depths, with others, and with God." Ibid., 273.

because every finite relationship between oneself and others, between oneself and anything, even one's own relationship with himself, is in reality a living out of a relationship with God.[1] Inter-personal and intra-psychic problems both, then, indicate a relationship problem with God, i.e. sin.[2]

Sins and problems appear to entail the same relationships, relationships which are within oneself and with one's community, and yet which transcend the personal and social. Sins and problems, being the disruption of these relationships, appear to stem from unbelief, disaffiliation from God, distruct of His faithfulness.

This underlines the usefulness of the research sub-hypothesis that the sins dealt with in the confessional are related to the problems with which pastoral counseling is concerned.

2. The Identification of Maladies

Thurneysen's confession and Clinebell's counseling seem to identify the human malady by similar techniques. While Thurneysen's chapter has not used the expression "problems" and while Clinebell's chapter has not used the term "sin," it is probable that both authors are attempting to express a common reality lying beyond both terms. Thurneysen and Clinebell share a profound theological outlook which colors the connection between problems and sins. Neither Thurneysen nor Clinebell simply equate them. It would be inappropriate to identify the counselee's problem as he presents it as simply "sin." Likewise the confession of sin is not the confession of a mere "problem." Thurneysen and Clinebell do not resolve this issue, but it is important to note that both approach man's malady (whether termed a "sin" or a "problem") in at least a two-fold manner.

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[1] "The health of one's internal life and his relationships with people are inseparable from the health of his relationship with God." Ibid., p. 36.

[2] "In counseling [,] a minister and his people struggle together with basic theological issues on a deeply personal level. Whether the issues are identified by theological labels or not, they are there at the heart of counseling--[which, among other issues, are] sin and salvation (i.e. recon-

Both have no one magic formula to fit all people. This fact in itself suggests that man's malady can never be isolated mechanically or absolutely identified with one system of terminology. It also suggests that only Revelation adequately identifies man's malady. The elaboration of this, as follows, is somewhat complex.

2.a. Two Diagnostic Approaches.

For Thurneysen true sin is always sin and cannot be otherwise. This is the popular and Thurneysen's "first" sense of the word "sin." In this first sense he writes, "we think primarily of definite individual sins such as prevarication, theft, or adultery."[1] Yet such references to "sin" at times do not go to the heart of the matter. So Thurneysen continues, "lying, stealing and adultery are sins, but these sins are, so to speak, the fruits, the expressions, the consequences of the one sin which is the root and source of all these sins."[2] Therefore, "we must learn to distinguish between sin and sins."[3] Thurneysen thus uses "sin" in a second and a third way, meaning the essential "turning away from God," i.e. "Sin," and meaning its evidence, i.e. "sin." These three uses suggest two diagnostic approaches which may be designated (1) sin(s), and (2) Sin ⇐ sin(s). The first approach "calls a spade a spade," focusing on the manifest behavior itself as that which needs changing. The second approach refers to a specific behavior as "sin" in order to refer through it to the more basic issue of Sin, pointing toward an underlying condition as that which must be changed. An example of the first would be when a

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[1] Thurneysen, p. 46.

[2] Ibid.

[3] Ibid.

mother tells her child "Stealing is a sin." An example of the second would be when it is pointed out to a person that his keeping overchange from the grocer is sin because it shows how he wants to live to himself, deprive his neighbor of his sustenance, and deny God His presence, gifts and care. In other words, sin may be recognized, defined, and dealt with "directly" or "indirectly," in terms of "externals" or "internals." The exact specification of sin is no simple matter. What is confessed may directly express the full matter of the sin, or it may only indirectly refer to the underlying sin. The sin may "be" that which is confessed or it may be "behind" it. The fact that the confessor is faced with at least two "systems of diagnosis" and on his own has no absolute way of distinguishing when to use the one and when the other, establishes an essentially theological point. Regarding questions about the definition of sin, or of problems, or about whether these two concepts are distinct or related or both, the answer clearly does not originate with man. Thurneysen refers the truth of confession, in this regard as in others, before God. "With all our sins we are sinful before God. Thus confession is genuine and true only when it places us before God as before our judge."[1] This holds for the confessant and the confessor alike.

Clinebell's central concern lies precisely here too. He would argue that pastoral counseling cannot absolutely categorize everyone's problems as always something external and manifest or as always something internal and hidden. He would have pastoral counseling, which has long used a nondirective model, add a more directive model to its approaches,

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[1] Thurneysen, p. 46.

and in short be diagnostically flexible under God. Clinebell explains. Previously, pastoral counseling has tended to locate problems in people's pasts, in their formative relationships, in their intra-psychic make-up, and therefore in their emotional and unconscious dispositions. This approach regards present problems as manifestations of an underlying basic problem. Useful as this model is for some cases, other individuals respond better to a model which locates problems in the present, in current relationships, in their inter-psychic situation, in their concrete behavior, and therefore in that which is more conscious.[1] This approach regards problems as problems in themselves. Assuming that the two diagnostic approaches to sin, outlined above on the basis of Thurneysen's categories, could be applied to Clinebell's two models for diagnosing problems, it becomes evident that Clinebell's point about flexible use of diagnostic models is a related and essentially theological insight. The ultimate Problem may lie in problematic evidences, or it may consist solely of the behavior problem itself. In other words, pastoral counseling deals with the profound question regarding each individual's eternal welfare, whether certain "external" behaviors of his should be changed or the change should be effected in "internals." Clinebell's "revised model" for counseling, simply adds the nondirective and the directive approaches to make a more flexible one--under God.

> The revised model does not ignore early life or unconscious factors in current problems. In some cases exploration of a parishioner's formative years may illuminate the hidden roots of his troubled relationships. . . . [Nonetheless] the primary focus of the revised approach is on conscious material and contemporary relationships. Many persons can be helped in significant ways on this level.[2]

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[1] Clinebell, p. 27.

[2] Ibid., p. 35.

Thurneysen and Clinebell imply this common orientation, that confessed sins and counseling problems are known absolutely only to God, and that confessors and counselors approach with such a limitation as to be unable on their own to assess the human situation generally or specifically, so that the ability to helpfully identify man's true maladies is given only to those flexibly open to God.

2.b. Models within the Diagnostic Approaches.

For Thurneysen and Clinebell both, there are at least two alternative models which apply themselves to the foregoing diagnostic distinctions. The one relies more on the social model of man's malady, the second on the medical model. There may be others involved, but these two will suffice to demonstrate the complexity of the diagnostic task.

The social model has been partially introduced above in the concept of relationships.

Thurneysen, it has been shown, while speaking of sin, is referring to a mal-relationship. For him, the sociological is subsumed under the theological and is therefore too obvious to mention. The sociological and the theological are not "two." To deal with the one is to be involved with the other. If the sins of which Thurneysen speaks are so inevitably involved in relationships, then the above two-fold diagnostic scheme is comfortably expressed in social terms. According to the first approach, social mal-relationships of the present <u>are</u> a mal-relationship with God. One recalls Thurneysen's first point, that "lying, stealing, and adultery are sins."[1] According to the second approach, mal-relationships of the present stem from an on-going mal-relationship with God through others

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[1] Thurneysen, p. 46

in the past. Present sins are fruits and expressions of the root sin, which root Thurneysen does not deny is out of view and may be "basic" to everyone's past.

> Doubt in God and in His commands and the insolent question whether man himself cannot determine what is good and bad--this is the description of sin in the account of the fall (Genesis 3), that basic [sic] passage in the Bible where sin is mentioned for the first time.[1]

Clinebell evidences a similar social notion. He notes that the psychoanalytic and Rogerian viewpoints, which pastoral counseling has attempted to use extensively, both stress early formative relationships. In the counseling situation, according to that emphasis, present relationships are illucidated through the search for the "past-prototypes of current relationships."[2] The human malady tends to be defined as ancient mal-relationships extending into the present. Clinebell suggests that pastoral counseling should use also a second model, when the case so indicates, the model of focusing on "contemporary relationships"[3] per se. True, these may express a "still living past in the present,"[4] but the malady or sin would tend to be identified with the "present problem" dealing with "realistic plans."[5] The difference between these two

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[1]Thurneysen, p. 46.

[2]Clinebell, p. 35.

[3]Ibid.

[4]Ibid., p. 36.

[5]Clinebell is distinguishing, in other words, between counseling approaches which focus on "the within" of intra-psychic problems and those centering on "the between" of inter-psychic problems. Ibid., p. 36. In keeping with his emphasis elsewhere, Clinebell, encourages pastoral counseling to lean not only toward the intra-psychic concern but also to include an interpersonal focus in the present. Some individuals' relationship problems in their pasts may have been such that they now have problems with(in) themselves, but Clinebell adds that many other individuals can be helped better by focusing on the relationship problems which the individual has with others in their daily activities.

approaches clearly becomes more than a matter of semantics when the extreme schools of psychoanalysis and of behavior modification are contrasted. By encouraging the pastoral use of neither one alone, but of both selectively under God, Clinebell is suggesting that Relationship, that which is truer than past or present alone, is--by His grace--accessible to pastoral care.[1]

Therefore, both Thurneysen and Clinebell identify the human malady at times as consisting of manifest social mal-relationships and sometimes as something else indicated by these social events. A specific mal-relationship may refer to a more profound reality of Sin, or the mal-relationship may be understood to focus the whole issue of sin in itself.

Somewhat dependent on the social model is the medical model. Thurneysen refers to a "close connection between sickness and sin."[2] He notes how "Sometimes psychotherapeutic treatment by a doctor can go beyond the search for healing and can open the way to a true awareness of sin . . . ."[3] Thurneysen insists, "And why not? We have no desire to challenge the amazing success of modern psychiatry; we rejoice in it. Whether he knows it or not, the physician is also in the service of God."[4] All this Thurneysen credits to the grace of God.[5] Similarly, in the ecclesiastical setting, "The man seeking confession becomes the patient, and the confessor actually does become the physician."[6] Here the "first" approach is evident. Where sin is removed, it is sometimes said that sickness disappears. Where emotional or physical illness is alleviated, the reign of sin is said to be conquered.

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[1] Clinebell, p. 36.

[2] Thurneysen, p. 60.

[3] Ibid., p. 63.

[4] Ibid., p. 62.

[5] "Yes, if it is pleasing to God, the miracle of grace can also take place in the doctor's office." Ibid., p. 63.

> The body and soul receive healing effects from confession. We shall not contradict the statement that forgiveness of sins has healing power. The word of forgiveness is a word of power. The paralytic in the Gospel was not only absolved of his sins, he was also healed. (Matthew 9:2-8) The uplifting of the soul brought about by proper confession can cause recovery from melancholy and anguish, and recuperative powers can be released even in the sphere of physical suffering. But it is grace and grace alone when this happens.[1]

In sharp contrast to this, is what might be categorized as Thurneysen's "second" diagnostic approach, where he radically distinguishes between dealing with the symptoms and dealing with the disease. In this instance

> The breaking of mental sickness, release from psychic restrictions, cleavages and complexes in the sphere of the inner nature of man is one thing, but encounter with God, freeing man of guilt before Him, breaking the fetters of sin, and saving man from the power of darkness is something quite different.[2]

In this sense sickness indicates that the problem is "something else," i.e. sin. The sickness is such that its removal does not automatically remove Sin. The analogy may still be medical, but here "we must not reach for forgiveness as we reach for medicine" for "the word of forgiveness is not a medicine which is at our disposal for use against injuries to the body and soul."[3] Though the sickness indicates the disease of sin, alleviating the symptom will not in itself cure the disease. Grace alone, not a "misuse of means of grace"[4] will cause healing. In this approach, it is uniquely clear that the "medicine [of man] has not yet cured the sickness of sin so that the infirmities of body and soul are actually

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[1] Thurneysen, p. 60.

[2] Ibid., pp. 62-63.

[3] Ibid., p. 61.

[4] Ibid.

eliminated."[1] Though this point is not completely developed in Thurneysen, he is represented correctly at least in this, that according to the "second" approach, he regards sins and sicknesses, though related, as distinct.

Clinebell recognizes the psychoanalytic or psychotherapeutic approach as a "medical" model.[2] He allows that external data can be considered "symptomatic" of a more basic "disease."[3] Intra-psychic conflicts can render the entire person a patient. Then the counselor becomes "the physician." [4] This is obviously the "second" diagnostic approach in which the goal is to treat the root cause and not merely the symptoms. However, there is another approach, as when medicine sometimes supportively treats also the symptoms or when it becomes pointless to speak of treating a symptom separate from a disease. For example, the loss of blood from a knife wound is hardly a "symptom" of an underlying problem of knifing acts, but rather is considered a problem in its own right to be dealt with directly. So in counseling Clinebell advises that sometimes the disturbed behavior "per se, becomes the patient."[5] The illness is not "evidenced" but "consists" of the mal-behavior. This is the "first" approach, which more directly equates sickness with sin. "The health of one's internal

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[1]Thurneysen, p. 63.

[2]Clinebell, p. 40.

[3]For example, "a single dream may yield key insights concerning a counselee's underlying problem." Ibid., p. 35.

[4]Ibid., p. 38.

[5]Ibid., p. 36. Clinebell suggests that the clergyman use supportive methods directly on the symptoms of psychosomatic and other "physical" illness, pp. 147 and 179.

life and His relationship with people are inseparable from the health of his relationship with God."[1] It seems that for Clinebell sickness is both a metaphor for sin (approach 2), and more than a metaphor, i.e. its equivalent (approach 1).

Therefore, for both Thurneysen and Clinebell, a specific sickness may point to an underlying issue of Sin, or the sickness may be regarded as itself constituting one's sin against God.

It appears from the above paragraphs that confession and counseling use some of the same models for identifying the human malady, notably the social and the medical analogies. The complexity of describing the human malady is multiplied, in that within each of the alternate external and internal approaches, there are also alternative diagnostic models. Because of the inability to determine, universally for all mankind or absolutely for any one case, whether the malady is one of "malrelations" or one of "illness," compounded by the unclarity of external and internal factors, confession and counseling share the same theological necessity for revelation from God Himself.

2.c. Diagnostic Norms.

The question about which model of malady to use, is actually a question about norms. In fact, throughout the entire discussion above —as well as in the following section, runs a basic motif which the confessional would call "judgment" and which counseling sometimes refers to as "assessment" or "diagnosis." The exercise of a norm by which malady is measured, is implied if not expressed. Thurneysen, emphasizing God as

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[1]Clinebell, p. 36.

absolute judge,[1] acutely aware of man's misappropriation of judgment,[2] nonetheless recognizes the leverage which is applied toward confession when one brother meets another with the mission, "You are the man!"[3] Thurneysen feels that "The ministrant must . . . have the . . . ability to understand men,"[4] which he emphasizes is completely a gift. Clinebell likewise, noting the possibility of false judgmentalism[5] and inept human measurements,[6] cognizant of the context of ultimate judgment,[7] encourages the formation of a proper and "tentative diagnostic impression concerning the nature and depth of the person's problems."[8] "Judgment" is therefore a theme, if not always a term, necessarily involved in both confession

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[1]Thurneysen, p. 58. Thurneysen implies that when anyone stays away and does not listen to the Word of the Lord in the church, his sin is retained, "and this again is an act of the Lord." Ibid., p. 68.

[2]Thurneysen regards fallible judgments and coercion as prevalent in the confessional. Ibid., pp. 58-59. It is because of its misuse that Thurneysen rarely speaks of law in a positive sense. "Thus we confess," he exhorts, "without law or compulsion." Ibid., p. 72.

[3]Ibid., p. 65. Thurneysen is careful to comment on Matthew 18:20, "The men mentioned in this passage go before their brother to 'tell him his fault.' But again it is not their task to bring their brother to the point of acknowledging his sins before them. Rather they make his sins known to him in the name of the Lord. It is not they who judge, it is the Lord." Ibid., p. 67. The pastoral person's involvement described by Thurneysen, is meant only to check any presumption that judgment can be pronounced apart from the Gospel. He implies everywhere the necessity for a right handling of one's role toward others. Confession itself, Thurneysen allows, is "offered" (Ibid., p. 43), not "compelled" (Ibid., p. 59).

[4]Ibid., p. 73. Thurneysen can only imply the critical faculty exercised in "understanding" one's fellow man.

[5]Clinebell, p. 53 and elsewhere.

[6]Ibid., p. 197 refers in passing to personality inventories.

[7]Ibid., p. 46 and p. 247 represent Clinebell's minimal acknowledgment of God's role in judgment, which contrasts with the diminution of the human role by Thurneysen.

[8]Ibid., p. 67. Also p. 58.

and counseling.[1] Thurneysen and Clinebell imply, if not state, that the human involvement in assessing one's fellow man, which is marked by gross limitation and error, is an involvement which comes into its own only by grace.

2.d. Summary.

To recapitulate, this section suggests that not only is man limited by not knowing absolutely which diagnostic approach, external or internal, to use, and not only is he limited within each of these alternatives by not knowing which analogy of life to apply, e.g. one built on a concept of social or of medical inter-relationships, but he cannot determine on his own in what sense his assessments can be valid and in what sense they are not. Man's inability here becomes God's opportunity.

This all may be summarized under the research sub-hypothesis, that the identification of sins in the confessional has similarities with the identification of problems in pastoral counseling.

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[1]Both Thurneysen and Clinebell handle this "negative" aspect as an organic part of a larger positive process. For example, Thurneysen writes, "To be sure, the whole seriousness of the judgment of God stands before us, but at the same time and all of a sudden He stands before us, Christ, who sets aright our judgment inasmuch as He has borne it for us. What does the catechism say of the judgment of God? It comforts me--so the catechism dares to say--because, 'with uplifted head I look for the very same person who offered himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven.' (Thurneysen, p. 48, quotes from Question 52 of The Heidelberg Catechism according to the translation in A Summary of Christian Doctrine as Used by the German Reformed Church in the United States of America, Baltimore, 1849.) The perspective, that judgment is ultimately good in that it is set within a larger constructive reality, is shared by Clinebell. He writes, "The pastoral counselor confronts, but he also comforts! He challenges, but he also cares. It is the bringing together of these two paradoxical dimensions (judgment and grace) which produces growth in counseling." (Clinebell, p. 92) The assessment of human maladies, in both confession and counseling, appears related to the matter of means.

3. Confessing Sins and Expressing Problems

Thurneysen and Clinebell suggest, not only that sins are somehow related to problems, and not only that their identifications are somewhat similar, but that the process of confessing sins may be connected to the expressing of problems in counseling. The confessing of sins and the expressing of problems, seemingly the courageous grasping for relationship, actually can be, in a negative and surprising way, an ultimate statement of distrust, a denial of eternal relationships, and despite all appearances of sociability and health, a proclamation of "going it alone" without God or man.

At the end of the "goal" area,[1] the area following this, "confession as faith" will be discussed. In this present section, however, "confession of sin" will be examined in the sense in which confession is, in part, not of faith. Thurneysen himself makes the distinction when he points out that "confessing is a human act, and if Christ does not add grace our confessing is in vain, as are all our other actions."[2] Incidentally, it should be noted that Thurneysen equates the malady expressed in confession with that expressed in "all other actions." Confession of itself fails, even as any expression or form of one's disaffiliation with God fails. All behavior is tantamount to confession in this futile sense. Answering his own questions negatively, Thurneysen asks about such "empty" confession, "Do I break out of the imprisonment of my sin by proclaiming it to myself or to another man? or "Can I forgive myself?"[3] For Thurneysen, forgiveness absolutely precedes and enables the good confession. Yet he also implies that something of absolution

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[1]This thesis, p. 57ff.

[2]Thurneysen, p. 59.

[3]Ibid., p. 46.

and forgiveness also follows confession. He refers to a "need" for forgiveness. When considering special cases of deep-seated guilt, Thurneysen notes that the general confession and proclamation of forgiveness may not be appropriated by certain individuals, so that it may "leave doubts" and "insufficient faith" and one may "need a particular remedy" for the relief of his sins. Thus there would be a need "to hear this language of the gospel particularized directly to him."[1] Thurneysen feels that it is true of every Christian at some time or another that "the way [sic] to the word of forgiveness must be opened through [sic] such personal confession to a fellow man."[2] In this sense confession is a statement of a sinner, a "carrying [of] one's sin before God,"[3] a behavior as sinful and problematic as that activity to which it supposedly refers. This latter is "confession" which is no confession. "This is the situation to which the apostle gives expression when he cries out: 'For I do not do what I want, but I do the very thing I hate.'"[4] In this way confessional efforts bespeak a "bondage to disobedience,"[5] an actively developing process

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[1] Thurneysen, pp. 54-55.

[2] Ibid., p. 55. Even if Thurneysen had not delineated a "problematic" aspect of confession, some such distinction would have to be made in order to clarify, by contrast, what is the "triumphant" aspect of confession, the confession of "sufficient" faith, the response to God in "true" repentance and contrition, confession without any doubt or need for further relief.

[3] Ibid., p. 47.

[4] Ibid., p. 45.

[5] Ibid., pp. 56-57.

of sin.[1] Thurneysen considers as basic for the understanding of confession the Old High German stem bigiht in the word "beichten," which means an "affirming of something," a "standing for something"[2] and which may be a standing for something which is not simply positive. Thurneysen's chapter would allow for the interpretation that confession may be a gesture of ultimate defiance, rebellion, and distrust. Negatively speaking, confession of sin before one's fellow man, is one's statement of unbelief, one's denial of sin and of any need for a helping relationship with God.

Similarly, Clinebell considers the expression of problems in the counseling situation in one sense as a possible "way through" problems, but in another sense as an expression which is itself problematic, relating as it does to the actual problems which extend beyond the counseling situation. While expressing his problems in counseling, the counselee exercises his basic life style, which involves self-contradiction, repression, negative feeling, and always includes an effort to block progress.[3] As indicated previously, the basic issue for Clinebell is sin. Because for him problems relate to sins, and sins are over against God, therefore the expression of problems in counseling would have something to do with confession before God. Clinebell writes, "Whether they are recognized or not, ultimate issues--the meaning of existence, the threat of nonbeing, existential anxiety--are present in every counseling situation."[4] Clinebell implies

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[1]Thurneysen allows the developmental motif of sin in that a man comes to cooperate with the domination of sin. "The peculiar thing about sin, whether it be subtle or gross, external or internal, open or secret, is that something like a strange power takes hold of me, carrying me where I do not want to go; but I say 'yes' to it, I am the one who does it, I cannot shift the responsibility to the strange power, I myself am sinful. In the garb of my own deed the strange power of sin takes up lodging with me, as it were. And now I am its prisoner. I do something and something quite brutal happens to me and with me, in and with my doing--these two happenings are actually one and the same." Ibid., p. 45.

[2]Ibid., p. 44.

[3]Clinebell, p. 70. Clinebell regards as important the understand-

that all behavior expresses man's malady, not only his conscious statements, but also his many nonverbal cues regarding his preconscious and unconscious make-up. This is Clinebell's point. Not just "unconscious" behavior, nor just "conscious" behavior, but all behavior must be received as potentially expressive of the problem. At one point Clinebell says, "Catharsis is a crucial part of nearly all types of counseling."[1] However, though abreacting, ventilating, and releasing behaviors may be common within counseling,[2] Clinebell would also recognize the less emotional and non-cathartic behaviors as indicators of the problem. The process of expressing one's maladies is perceived by the counselor as involving externals and internals, sometimes more the one than the other. That Clinebell regards the expression of problems in counseling as potentially including all behavior, is clear from the range of behaviors which he would accept diagnostically: expressing "feelings" as well as "words,"[3] expressing sometimes "aware[ness] of a problem"[4] and sometimes unawareness,[5] relating a dream,[6] acting out a trans-

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[2]Though Clinebell himself uses the expression "nearly all", he quotes Rogers approvingly, "'Certainly one of the significant goals of any [sic] counseling experience is to bring into the open those thoughts and attitudes, those feelings and emotionally charged impulses, which center around the problems and conflicts of the individual.'" Ibid., p. 69, quoting Carl Rogers, Counseling and Psychotherapy, p. 131.

[1]Ibid., p. 69.

[3]Ibid., p. 61.

[4]Ibid., p. 67.

[5]Contrast "find[ing] the pattern in what he is saying, or focus[sing] on what seem to be significant issues," with "ramble[ing] through his inner world." Ibid., p. 62, borrowed from Robert L. Brizee, no reference given.

[6]Clinebell, p. 35.

ference,[1] "hurting" somewhere,[2] "desir[ing] the minister's help,"[3] "conversing" about one's "inner world"[4] or "meaning,"[5] and "communicating"[6] whether by "talking"[7] or "doing."[8] That these behaviors all have something to do with confession, necessarily derives from Clinebell's fundamentally theological position. The implication is that all behavior is akin to confession before God. The counselor, he notes, must listen "between the lines."[9] He must listen for words, and for more than words, for feelings. Yet again for more than words and feelings and even doing, as these might be psychologically understood. He must listen for an essentially theological happening, Clinebell emphasizes. He quotes Bonhoeffer,

> 'God is the "beyond" in the midst of our life.'. . . This trans-psychological element looms large in pastoral counseling and affirms the importance of the pastor's ultimate goal--increasing the adequacy of the person's relationship with God.[10]

It must be noted, however, that Clinebell nowhere implies that man's expressing his maladies in God's presence itself causes that Presence. Rather, Clinebell's discussion leaves room for the interpretation that the expression of problems before a counselor is ultimately a statement of doubt, a defiance of help and a distrust of a relationship which God alone can build.

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[1]Clinebell, p. 53.

[2]Ibid., p. 67.

[3]Ibid.

[4]Ibid., p. 62.

[5]Ibid., p. 63.

[6]Ibid., p. 62.

[7]Ibid., p. 63.

[8]Ibid., p. 70.

[9]Ibid., p. 61.

[10]Clinebell, p. 49, is quoting from Dietrich Bonhoeffer, Letters and Papers From Prison (New York: The Macmillan Company, 1953), p. 124.

Interestingly, Thurneysen's suggestion that confession is in part related to the cathartic aspect of counseling,[1] has an echo in Clinebell's own view.[2] However, both Thurneysen and Clinebell do not always equate confession of sin or expression of problems with upheavals of emotional "internals," but rather they also allow for cases in which these are more direct or "external" acts. It seems therefore, that the confession of sins and the expression of problems display parallel phenomena in regard to externals and internals, forms which are common to all of life's processes and not simply to ecclesiastical or secular, formal or informal, institutions. Both processes, involved in the larger dynamics of living, seem related to each other.

The adequacy of the confession of sins or the expression of problems is an important consideration. Is the "helped person's" estimate of his malady sufficient? Is not the "helper's" determination of more value, if not of sole value? Are these two persons' viewpoints adequate only when they are mutually held? How valid are the individual or mutually-agreed upon assessments, considering the fact that assessment is a gradual process requiring time? The fundamental issue is, of course, who is making the assessment. And when. Ultimately, God is. And this is now. But how do the confessant's or counselee's own self-evaluation, and the confessor's or

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[1]Thurneysen, pp. 61-62. See this thesis, p. 64, footnote 1.

[2]Compare Clinebell's discussions of catharsis, pp. 69ff, and confession, pp. 223ff.

counselor's estimate, relate to each other and to God's? Both Thurneysen and Clinebell allow for the helping person and for the helped person to participate in the appraisal. Moreover both persons can express his appraisal directly or indirectly. Thurneysen remarks about the significance of both "You are the man"[1] and "I am a sinful man, O Lord"[2]--each of these two patterns implying a different set of evaluating roles for the persons involved. Similarly, Clinebell points out that the counselor relies on the counselee's own "presenting problem" and the information the counselee supplies,[3] but adds that the counselor himself operates on the basis of his own diagnostic impression.[4] Whether the counselee's problem is ascertained to be one of "externals" lending itself to short-term care, or to involve the "internals" of the whole person and require long-term help,[5] the counselee or the counselor may lead in the process and may share data with each other either openly or indirectly. In any case, there will be, in one form or another, a "give and take" while the two persons grapple for a hold on the central malady. Interestingly, Thurneysen even implies that confession of sins is to be a mutual act between the two persons.[6]

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[1]Thurneysen, pp. 65-66.

[2]Ibid., p. 70.

[3]Clinebell, p. 64.

[4]Ibid., p. 59.

[5]Clinebell, p. 67: "Perhaps the person possesses reasonably adequate resources for coping, but has been thrown into a temporary tailspin by a crisis. If so, short-term counseling may be all he needs. Or, perhaps his personality is so conflicted that some long-term form of therapy is essential." See also p. 144ff.

[6]Thurneysen takes James 5:16 literally: "Confess your sins to one another," (Thurneysen, p. 68), which he calls "the reciprocal acknowledgement of sins," (Ibid., p. 69).

Clinebell too regards the personal posture of the counselor toward his own problems as vital for the counselee's progress. The disposition toward the genuine expression of problems must be mutually shared.[1] In view of the "give and take" and the "mutuality" of confessing sins and expressing problems--in short, the contamination of the assessment process by the sins and problems of the second party--the value of the confessant's or the counselee's coming to grips with his difficulty is doubly questionable. If it were to be assumed possible that the confessor or counselor could be in ultimate jeopardy himself and in no better position to judge, then it becomes seriously doubtful that the confessant or counselee can in any sense move toward identifying or resolving his malady through the simple process of reexpressing it in the presence of another troubled human being. In the preceding section it was chiefly suggested that the confessor and counselor were unable on their own to determine which model to use in making assessments of the human problem. Here the dilemma is heightened in that it can be more seriously questioned whether the confessor's or counselor's assessment "on its own" has any value at all--even as it

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[1]Clinebell refers to what Tillich called "the principle of mutuality." "'The basic principle for the attitude of pastoral counseling is mutuality. The counselor must participate in the situation of the person needing care. This participation expresses itself not only in words of acceptance, but also in ways of communicating to the counselee the fact that the counselor was and is in the same situation. This can be done by telling a concrete story in which the counselor experienced the same negatives for which the counselee needs care. It can be in words which make it clear to the counselee that the counselor understands well on the basis of his own experience. If such a thing happens, the subject-object situation--the great danger for all pastoral care--is overcome.'" Clinebell, p. 230, quotes here from "The Theology of Pastoral Care," Clinical Education for the Pastoral Ministry, Proceedings of the Fifth National Conference on Clinical Pastoral Education, November 9-11, 1956, ed. by Ernest E. Bruder and Marian L. Barb (published by the Advisory Committee on Clinical Pastoral Education, 1958), p. 5.

supposedly processes data from the person closest to the malady, a person nonetheless no nearer the truth of the situation. The blind cannot lead the blind. Yet those leaders who boast, "We see," complicate the matter. The implication above is that the "helper," like the "helped," cannot of himself know whether his own or his fellow man's assessment, or neither assessment, is ultimately correct.

In summary, it would appear that the confession of sins and the expression of counselee problems are related to each other, because they both, expressing parallel externals and internals, can be negative exercises in themselves, and are subject--as is all of life--to evaluation ultimately under God. Their similarity leads to the conjecture that they are essentially related.

The sub-hypothesis for study suggested by the above, simply stated, is that the confessing of sins can take place in the expressing of problems in pastoral counseling.

B. Goal

1. Repentance and Change

What Thurneysen's confession holds as a goal of "repentance" appears not unrelated to the "changes" which Clinebell's pastoral counseling seeks. It is interesting to note that Thurneysen's confessional chapter hardly uses the expression "change" and Clinebell's counseling chapter does not use the term "repentance." Yet there is evidence that behind this difference, Thurneysen and Clinebell assume similar, if not actually the same goals. At root there appears to be the goal of faith, trust in God's trustworthiness. Thurneysen hints that the confessant depends on

God through the confessor, while Clinebell implies that the counselee confiding in the counselor finds God.

Thurneysen doesn't shirk from the radical change which "repentance" implies. To him such a change is as radical as its source, a gift of God, a reality which can hardly be contrived by believer or unbeliever. In fact, God gives Himself as the goal. Grace is His name. In Him is the refurbishment of one's past and the rebuilding of one's future.[1] Thurneysen's concept of repentance is tantamount to biblical metanoia, the "about-face" which encompasses all of one's life under God, the reorientation of one's thoughts, words, and deeds, the conversion and revitalization actually of any aspect of human behavior to which one might choose to refer. Repentance is itself the opposite of death, springing from a living relationship with God in Jesus Christ. "Relationship" is its keynote.[2] The change in self, i.e. God's relationship to oneself, involves a change in one's relationships everywhere, i.e. one's relationships with oneself and one's wider world. To be positively and decisively involved with God is what repentance means, i.e. to live a confession to Him before others, to worship Him.[3] In short, to rely on Him. Thurneysen mentions many

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[1]Thurneysen's way of saying this is, "In and with forgiveness there comes over men a transformation and change." Ibid., p. 71. It may be noted here that, though Thurneysen writes as if he regards forgiveness as the change in man's situation, he tends to reserve the term "change" for the area of sanctification. (See footnote 1, next page.)

[2]Throughout Thurneysen's chapter central importance is given to the concept, if not always the word, "communion."

[3]According to Thurneysen, confession is itself the "prayer" of repentance (Ibid., p. 66), a part of one's whole life of "worship," (p. 53) and "praise" (p. 48), inseparable from one's "worship . . . through deeds" (p. 53). It should be remembered that none of these goal terms can be "operationally defined" in an adequate manner by an unbeliever, and therefore Thurneysen refers to them as "true" confession (p. 52), "true" prayer (p. 54), "true" penitence (p. 52), etc.

associated positive changes: having and sharing "forgiveness" (p. 47),[1] "salvation and healing" (pp. 61, 63), "communion" (p. 52), "love" (p. 47), "comfort and support" (p. 56), "faith" (p. 73),[2] "works" (p. 71), "witness" (p. 52),[3] "obedience" (p. 71), "gratitude" (p. 71), "joy" (pp. 48,60), "freedom" (p. 72),[4] "light" (pp. 65, 67, 70), "humility" (pp. 72-73), "power" (pp. 52, 71), "new life" (pp. 70, 72), and "the kingdom of heaven" (pp. 50, 51).[5] Eternally significant, the changes which repentance entails are eminently concrete and substantial. Inasmuch as repentance means that all the old ways of living, thinking, and speaking are at an end, "change" is its chief characteristic.[6]

"Change" is avowedly Clinebell's goal in pastoral counseling. This goal and any of its ramifications lack nothing of the radicality of repentance. Clinebell would insist that improvements in specific inter-

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[1]Forgiveness includes at least two aspects, "cleansing" (Ibid., p. 62) and "help" (p. 68). A man is "accepted and transformed by Him" (p. 72). One who is forgiven "is accepted by Jesus" and "belongs to Jesus" (p. 70). The "relationship motif" is strong. For example, Thurneysen comments about "cleansing:" "When one man opens his heart to another, that in itself means help, it means being lifted out of inner loneliness, out of egocentricity, and out of a cramped state of mind" (p. 62).

[2]Or,"belief" (Ibid., p. 49). Thurneysen's other paraphrases of faith include, "to look at Jesus" (p. 49), "to listen to" Him (p. 56), and "to come to" Him (p. 50).

[3]"Messengers of His grace," Ibid., p. 70.

[4]"Loosed," Ibid., p. 50.

[5]Associated with all the above terms, frequently, is"the miracle of grace," Ibid., p. 53.

[6]Citing the adultress whose disgrace the scribes brought before Jesus, Thurneysen says simply, "He forgave her and changed her life." Ibid., p. 71.

personal and intrapsychic relationships are very much involved in the correction of a person's relationship with God.[1] Clinebell takes Jesus seriously, "You must be born again."[2] Rebuilt relationships within oneself and between persons represent one's reorientation toward God. The realities of "love,"[3] "salvation (i.e. reconciliation),"[4] "forgiveness,"[4] "grace,"[4] and "rebirth"[4] take place as changes occur in thoughts, feelings, and behaviors. Under the "master goal of relationship-centered counseling," which aims at the enhancement of a person's actual ability to "establish and maintain mutually need-satisfying relationships,"[5] Clinebell points up the goal of "acceptance,"[6] which might be said to mean for some

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[1]Again it is appropriate that Clinebell quotes from Bonhoeffer, "'God is the "beyond" in the midst of our life,'. . . . If the minister is vividly aware of this 'beyond' element in every person and relationship, he will be sensitive to the religious-existential dimensions in all problems. . . . This transpsychological element looms large in pastoral counseling and affirms the importance of the pastor's ultimate goal--increasing the adequacy of the person's relationship with God." (Clinebell, p. 49.) For maximum appreciation of Clinebell's point, pp. 31-33 and pp. 45-46 must be examined in full.

[2]Ibid., p. 46. Inclining toward a literal interpretation of Luke 4:18 (NEB), Clinebell quotes, "release for prisoners and recovery of sight for the blind" and "the broken victims go free." Ibid., p. 47.

[3]Ibid., p. 45. Borrowing from Niebuhr, Williams, and Gustafson, in The Purpose of the Church and Its Ministry (New York: Harper and Row, 1956), p. 31, Clinebell mentions "that the ultimate objective, the unifying goal of the church, is the 'increase among men of the love of God and neighbor.'" Ibid. By this Clinebell means the ability to "give as well as receive love." Ibid., p. 18.

[4]Ibid., p. 46.

[5]Ibid., p. 28.

[6]This term is used here to represent a long list of weighty concepts which Clinebell considers basic, pp. 18-19: love, a sense of worth, responsibility, inner freedom, and a sense of meaning or trust, all of which one applies to oneself as well as others--because of God.

individuals self-acceptance and for others an acceptance of (in the sense of conformity to) others.[1] It is God's acceptance of a man and his situation, implicit throughout Clinebell, which makes human "acceptances" cognate to ultimate trust or faith.[2] Within this vertical dimension Clinebell expects his horizontal goals to be understood. And so he speaks of mundane goals involving "the between" of interpersonal relations and "the within" of intrapsychic events,[3] and of goals of increased constructiveness of behavior as well as of feelings and attitudes.[4] In these he includes "interrupting negative, self-feeding patterns,"[5] "dealing constructively with one's immediate

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[1]"Those whose consciences are cruel and unchristian often come to him [the pastoral counselor] wanting punishment to reduce their staggering load of guilt. If, instead, they enter into a counseling relationship with a minister who 'accepts himself as being accepted' (to use Tillich's familiar phrase), their guilt will be reduced on a healthier, more lasting basis as their self-acceptance increases through experiencing grace in the relationship. At the other extreme are persons who suffer from weak, faulty inner controls which leave them (and others) at the mercy of their impulses. By relating to the minister and the structures of the church, many such persons find ways of buttressing their inner guidance systems through identifying with the standards of the minister and the religious group." Ibid., p. 56. Clinebell, pp. 224-239, discusses the differences in the extreme cases of the neurotic and the corrections offended, persons who have difficulties in mutually satisfying relationships with others because of their either overly- or under-controlled social responses.

[2]Faith, according to Clinebell, is 'trust." Ibid., p. 48. It is "a sense of meaning" which Clinebell explains is "a gut level conviction that life is trustworthy and worth the struggle in spite of its cruelty, agony, and contradictions. . . . Psychoanalyst Erik Erikson used the term 'basic trust' to describe the foundational feeling that life is trustworthy." Ibid., p. 19.

[3]Ibid., p. 36.

[4]Ibid., p. 27.

[5]Ibid., p. 34.

problems,"[1] "coping with a crisis," "making a decision," "facing responsibilities," "making amends for destructive actions," "doing what one has been afraid to do," and "reestablish[ing] fractured relationships."[1] In addition, he mentions, "illuminating the hidden roots of one's troubled relationships,"[2] "resolving inner conflicts,"[3] "'working through' the related feelings,"[3] which is, in short, "insight with proof in actions."[4] It is because of the "about-face" character of one's restored relationship with God, God's turning toward man which re-turns man to God, that the above elements of emotion, ideation, and specific behavior, and indeed any aspect of man, are important. God gives oneness with Himself as the goal. This means wholeness within oneself as well as with one's neighbor. Change can be anticipated in all aspects of life, changes as positive and real as their given Source. For this reason "grace" is Clinebell's crucial category.[5]

Confessional repentance and counselee changes, as Thurneysen and Clinebell present them, are not unconnected realities. Their parallelism suggests that confession and pastoral counseling may be seeking ends which are at least similar.

The sub-hypothesis here is that the repentance sought in confession is related to the change sought in pastoral counseling.

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[1] Ibid., p. 33. Clinebell also refers to a more basic "gaining strength, skill, and confidence in handling whatever life brings." Ibid.

[2] Ibid., p. 35.

[3] Ibid., p. 33.

[4] Ibid., p. 31. "Enhanced self-awareness . . . into one's feelings, motives, and relationships." Ibid., p. 32.

[5] Ibid., pp. 46-48.

2. The Specification of Goals

Understandings of goals in confession and in counseling, the ways in which they and their behavioral forms are conceptualized and spoken of, appear to have some similarities.

2. a. Criteria.

Thurneysen and Clinebell imply that there are always goals, and that these always involve criteria. Exactly what these objectives and norms might be, is the subject of other sections in this paper. Here it is necessary to underline their inevitability throughout the fabric of confession and counseling.

The confessional goal of "repentance" is specified in terms of the criteria used to describe it. These goal criteria are assumed to be God's yet they are communicated in and through the confessional situation and the persons involved.[1] Though there is a definite structure in every confessional setting and in the lives of those present, and though this structure bespeaks, encourages, and presses toward goals which are man-made, God nonetheless uses this framework in a redeemed way.

Thus Thurneysen speaks of "true" repentance as over against its ingenuine forms.[2] There is a black-and-white contrast between repentance and that which has the form thereof but lacks the content. Heaven and hell yield the difference.

If one were to study repentance at length, more facets and terms would become apparent, increasing the possibility of misunderstanding as well as of sharpened communication. The elaboration of the subject of repentance as one which includes "the acknowledgment of our sin, our

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[1]Thurneysen's entire chapter may be considered as his example of a system of goals exerted in confession. Pp. 44-47 are noteworthy.

[2]See footnote 3, p. 43 , this thesis.

penitence, and our repentance,"[1] multiplies the subject's criteria. Such subdivisions suggest grouped sets of sub-goals, as for example those which have more internal or more external views of repentance, emphasizing on the one hand goals of feeling and thoughts and on the other hand goals of action.

Criteria in any refined description may be erroneous. Or they may be blessed. The point is that the helping person and the helped person, cannot define general and specific goals adequately on their own, though God through them does. Thurneysen's way of saying this is to let it be known that repentance, as God defines it, may take place without confession, without recognizable contrition, and/or without necessarily manifest change in behavior.[2]

In counseling, the goal may be specified as "changes" which are defined by certain criteria. Again God is the only absolute norm. But, Clinebell assumes, the counselee's and the counselor's efforts to define goals are not in vain.[3] Goals which are eternally significant and relevant to the moment, become apparent in the counseling situation. There is definite structure in every kind of counseling[4] and this structure mediates the direction of growth, both erroneously and yet--by God's own involvement--reliably.

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[1]Thurneysen, p. 48.

[2]Regarding the meeting of the adultress and Jesus, Thurneysen writes, "She, too, did not confess before Him, but He forgave her. . . . And we will do works of repentance born of gratitude, but these are works which He performs upon us." Ibid., p. 71.

[3]Clinebell's second chapter represents his conviction that goals can be specified. Pp. 31-34 are most notable. Also chapter three.

[4]Clinebell notes that the setting and structure may be more or less formal, p. 29.

The kind of change Clinebell seeks, is always a "significant" one,[1] an increase or decrease of a certain response, a change which represents movement over the threshold of a minimum standard. It is a change, whether viewed anticipatively or retrospectively, which is central to growth rather than peripheral or incidental to the process.

Criteria are evident in any description of achange, whether that be cognitive, affective, or behavioral.[2] External and internal viewpoints inevitably distinguish between some goals having more to do with thought-feeling problems and other more pointedly behavioral tasks.

Here too the important point to note is that man cannot absolutely specify which goal criterion is most appropriate in which situation, nor therefore if any type of criterion is actually God's goal for an individual--though it may be. Growth which is of temporal and eternal significance, may occur within or without the goals which man specifies.[3]

Summarily, it can be stated that goal criteria, whether these are appropriate or not, are inevitably exercised in the forward movement of both confession and pastoral counseling.

2.b. Two Goal Systems.

The goals which are exercised in confession and in counseling may be specified further.

Repentance, according to the traditional framework which Thurneysen apparently accepts, involves "faith" and "works."[4] More fully still,

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[1]Clinebell, pp. 32-33.

[2]For example, Clinebell, pp. 31-34.

[3]The paradox may be seen in many of Clinebell's paragraphs. For example, he wrote, "Pastoral counseling recognizes that all healing and growth are of God. Unless the God-given resources for healing within the person and his relationships are released by the removal of whatever has blocked them, no healing can occur." Ibid., p. 48.

[4]Thurneysen actually writes in terms of "gratitude and works," e.g., p. 71.

he seems to presuppose a more encompassing notion of "repentance" which entails "the acknowledgment of our sin, our penitence, and our repentance."[1] He writes of the repenting man, "He admits his sins out of remorse born of sheer gratitude."[2] This appears to be a paraphrase of the classic aspects, confession, contrition, and satisfaction. By dividing the subject, by saying that confession involves "acknowledgment of sin,"[3] contrition or "remorse"[4] for God's sake,[5] and "works,"[6] Thurneysen evidences an understanding of faith which exercises itself not in the intellect alone, but also in attitudes and actions.

Thurneysen's paramount point is that no man could contrive true confession because every response to God depends completely on grace.[7] Thus, goals consisting of thoughts, words, and deeds would be properly realized, not by confessional forms and structure in themselves, but by Christ's own gifts through whatever structure of Christian fellowship inevitably exists. The medaeval attributes of contrition of the heart, confession of the mouth, and satisfaction of one's activities, find acceptable paraphrase in the life which Christ indwells. Thurneysen

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[1]Thurneysen, p. 48, is writing this about "confessing," which he appears here to equate with "repentance." Confession is regarded sometimes as a part of repentance and sometimes as synonymous with repentance.

[2]Ibid., p. 58, underlining added.

[3]Ibid., p. 52.

[4]Ibid., p. 58.

[5]Ibid., p. 46, cites Psalm 51:4.

[6]Ibid., p. 71.

[7]"Confession is genuine when it comes entirely from the grace of Christ and is illuminated by grace. To confess to one another means to meet one another in this grace. Thus confession can be nothing which is planned by man; we cannot demand it of each other, and we can force no one to confess. Confession is a happening which Christ sends." Ibid., pp. 71-72.

implies that Christ's advent is man's contrition.[1] Oral confession, he emphasizes, would be nothing without His grace.[2] One's deeds are but His.[3] Thurneysen reports that Jesus would not have made contrition a demand,[4] did not require verbal confession,[5] and imposed no tasks.[6] He just transformed lives. And still He comes with all His "commanding" power, not to impose a burden on men, leaving them crushed and passive, but to catch them up with involvement and participation in the glorious change. "There will be changes in our lives, and we will do works of repentance born of gratitude, but these are works of grace which He performs upon us."[7] For Thurneysen all of confession is "penitential" or "task performing" its notable social goal being the very extension of the mutual confession of sins.[8]

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[1]The nearest equivalent to the concept of contrition is Thurneysen's view of Christian "prayer." Here is that "right attitude," that internal disposition toward the grace of God because of one's sins, that orientation the external forms of which no man can ultimately assess.

[2]"One may confess as much as he wishes, but we have no jurisdiction over forgiveness. Confessing is a human act, and if Christ does not add grace our confessing is in vain." Ibid., p. 59.

[3]Ibid., p. 71. "He has suffered for us on the cross." He is the sacrificing priest. Ibid., p. 43.

[4]This is assumed from Thurneysen's portrayal of Jesus' repudiation of coercion in any form, whether of sorrow, remorse, or whatever. Ibid., pp. 58-59.

[5]Ibid., p. 47.

[6]Ibid., p. 71.

[7]Ibid.

[8]The special social ramification of repentance which Thurneysen emphasizes, is that, at least, one's needs and sins are actually carried in confession to one's brother as well as one's enemy. (Thurneysen's discussion of reconciliation, pp. 69-70, leaves one with the impression that he would allow the use of "brother" in the widest sense here. Parsing Thurneysen's thoughts about repentance a bit, it seems that he is saying that--under grace--"to confess to one another" means basically and profoundly "to meet one another." Ibid., p. 72.) Moreover, confession aspires

It is Clinebell's major point that "change" must be regarded flexibly, as including--under God--either external or internal events. The counselor may focus on goals of external changes in behavior (which incidentally will lead to other changes in feelings and attitudes) or he may center on goals of internal changes in feeling and attitude (which indirectly produce changes in behavior). Clinebell's bias is that pastoral counseling has too long specified the Rogerian goals of "feeling" and should more frequently specify goals of "doing."[1]

Clinebell's pastoral counseling, too, assumes the importance of God's grace.[2] The specification of counseling goals, because they have to do with specific and ultimate changes in the counselee's orientation toward God, derives only from God Himself. No distinctions between external and internal factors, if they are at all important, are completely or actually definable by man. That is, different aspects of growth which involve cognition, affect, and overt acts (analogous to confession, contrition, and satisfaction), cannot be categorized absolutely. True growth

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[1]Clinebell, p. 33: "Therefore, the person's guiding values and the behavior resulting therefrom should be examined, not just in terms of how he feels about these matters (although this is important), but also in terms of how they influence his relationships and sense of worth, and what he can do to live more constructively. . . . Without ignoring feelings this approach stresses getting the person to do something positive, however small about his situation." Clinebell then quotes from an American Psychological Association report on the distinctive nature of counseling psychology. "It focuses on plans individuals must make to play productive roles in their social environments. Whether the person being helped with such planning is sick or well, abnormal or normal, is really irrelevant. The focus is on assets, skills, strengths, possibilities for further development. Personality difficulties are dealt with only when they constitute obstacles to the individual's forward progress." From "The Current Status of Counseling Psychology," A Report of a Special Committee of the Division of Counseling Psychology (American Psychological Association, 1961), pp. 6-7.

[2]Clinebell, pp. 46-48.

depends on God.[1] He is the designer of positive relationships within a person and between persons and, to be sure, between every conceivable relationship within the created order. For example, what an individual says about something (his words analogous to "confession") may not be in agreement with the realities of his emotions (his attitudes analogous to "contrition").[2] In this case the counseling goal may be conceptualized in terms of internals, aiming for the integration of ideation and emotion. In another instance, an individual's malady may be regarded externally. In overt mal-behavior, the goal may be of an external sort, attempting to induce simple manifest changes (deeds analogous to "satisfaction").[3] In either case, however, the change (analogous to repentance) is never in man's hands to define in absolute terms. Clinebell emphasizes that whether an individual's need is for new insight or new behaviors,[4] these ends never become true and realizable on the basis of the counselor's "psychological cleverness."[5]

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[1] Ibid., p. 48.

[2] "Congruence, in this context, means inner genuineness, integration, and openness. . . . The opposite of congruence is 'being a phony' or 'putting on an act.' In such a person there is an incongruence between his words and his real feelings." Ibid., p. 295.

[3] Clinebell equates the "doing" aspect in counseling with that in the confessional. "If confession and absolution are to facilitate reconciliation, they must never be detached from restitution and a strenuous effort to live responsibly. A person's inner channel of forgiveness stays blocked until he has done everything possible to repair his harm to others." Ibid., pp. 227-228.

[4] Ibid., pp. 32-33.

[5] Ibid., p. 46.

There is, therefore, within Clinebell, a debate over external and internal goals, as there is also within Thurneysen. Their presentations of confession and counseling parallel each other in respect to the ambiguity between "thinking and feeling" and "doing." Only by grace in every instance, imply both Thurneysen and Clinebell, would the nature of goals be appropriately determined.[1]

2.c. Long and Short Range Goals.

In both confession and counseling there are many goals, ranging from immediate to distant ends. Some are specific, others abstract. The linkage between these different goals is not always clear, in that a short range goal may function as a long range one and vice versa. To the alcoholic another bottle may represent the whole of life itself. Rumination about the grand theme of the resurrection from the dead, for another person, may represent a specific decision-making episode relating to a contemplated divorce action. Not only is it difficult to relate two large abstractions to each other, and not only is it problematic to recognize the correspondence between two different specific goals,[2] but the relating of abstract to specific goals is especially confounding. Thurneysen and Clinebell have no difficulty using the same global or long range theological goal words, such as "forgiveness," "grace," "God," etc. They also have no trouble referring to specific and concrete goals of "talking" and "doing," etc. But further clarification of how these ab-

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[1]The illustrations of these external and internal goals can be seen in Thurneysen's and Clinebell's social and medical models, in terms which are apposite those in the Malady section, but these will not be detailed again here.

[2]Compare footnotes 8 on p. 52 and 3 on p. 54.

stractions apply themselves to the short term goals utilized in confessional and counseling situations is perplexing.[1] Thurneysen and Clinebell would agree that "Now is the day of salvation." However, Thurneysen, recognizing that repentance is a "daily"[2] event for every Christian, nonetheless cannot describe how repentance relates to the specific social exchanges within the fellowship, other than to say that it "happens."[3] Similarly, Clinebell is not able to clarify how the concrete changing of big problems into non-problems or into smaller ones in the counselee's life today, can be that ultimate change which is significant forever. In both confession and counseling, it is not obvious what an especially long range goal, such as salvation or heaven, has to do with particular temporal events, concrete confrontations with certain persons, and their particular words and deeds which are always unique in time and space.

2.d. Summary.

Both Thurneysen and Clinebell refer to specifiable goals, external and internal goals, and long and short range goals. Therefore there appear to be similarities between the goals of the confessional and those of pastoral counseling in respect to criteria, perspectives, and temporal ramifications. The ambiguities in determining precise goals, their

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[1]It could be mentioned here that, though Clinebell refers to external goals and internal goals as requiring of the counselor less time and more time, respectively, this estimate is not entirely correct.

[2]Thurneysen, p. 55.

[3]Ibid., p. 72. Thurneysen alludes to both public and private encounters with fellow Christians, both of which he recognizes are necessary for salvation inasmuch as the congregational acts are "frequently" (Ibid., p. 54) unable to resolve the "deep seated problems" which belong to every Christian at some time or other (Ibid., p. 55).

external and internal elements, and their occurances in time, are matters which can be clarified by Him who is Himself the Goal.

The sub-hypothesis suggested here is that the specification of the goal of repentance in the confessional, has similarities with the specification of growth goals in pastoral counseling.

3. Confessing Faith and Expressing Growth[1]

Thurneysen and Clinebell indicate that the processes of expressing positive change in the confessant's faith and in the counselee's growth, are related. This provides a basis for suggesting that the goal of confession and absolution, its effects, causation, and development which are discussed below, can actually take place within pastoral counseling.

3. a. Direction.

The positive aspect of confession, its statement of faith, is no doubt one of Thurneysen's most important concepts.[2] Clinebell seeks client growth, a "fulfill[ing of] one's essential personality needs" in God,[3] which also in one way or another gives evidence of itself. This

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[1] "Confessing faith" and "expressing growth" are meant here as practically synonymous with "repentance" and "change," yet as terms which are more reflective of the processes involved.

[2] Thurneysen emphasizes the process of confession in a positive sense. He writes, "Of course we do have the acknowledgment of sin, but as an answer of the church to the Word which has been proclaimed to her." (Thurneysen, p. 52.) As an "answer," a response of joy to God's preliminary forgiveness, confession is therefore the same faith and prayer which is expressed in the whole of the Christian's life. For those who are uncertain of the place of confession in the Christian's life, Thurneysen cites the common use throughout the churches of the Lord's Prayer, the Fifth Petition of which he regards as nothing other than evangelical confession. (Ibid., pp. 52-53.)

[3] Clinebell, p. 18. This is a moving toward "mutually satisfying relationships." Ibid.

"declarative" and "expressive" theme in faith and growth is not incidental. The Christian life, for Thurneysen and Clinebell both, addresses itself towards others, whether in public or private, and through these others to God. "Confession" is of the nature of Christian faith; as, under God, is "growth." The "direction" of both processes is the same: growth,[1] like faith,[2] is trust "in God toward the situation at hand."

Thurneysen and Clinebell share a view of man which is dynamic. Thurneysen, stating that people seem to want to hear forgiveness and confess their sins,[3] explains that "It is caused by the deep disquietude with life which has beset modern man."[4] Thurneysen's sociological sketch of Western restlessness presupposes some sort of homeostatic goal where man's inability, failure and frustration are resolved in personal accomplishment and satisfaction.[5] Despite his helplessness, man has one energetic attribute in that he "desires" something better and "wants" help and restoration. That this helpless seeking becomes a positive "returning"[6] or "listening"[7] to God is, however, "a constant miracle."[7] This "searching" motif is reminiscent of Augustine's line, "Thou hast made us for Thyself and our souls are restless until they rest in Thee"--a line borrowed by Clinebell.[8] Clinebell explains that man's "incurably

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[1]Clinebell.

[2]Thurneysen.

[3]"People want to disclose their sins before a confessor and hear from him the promise of absolution." Thurneysen, p. 42.

[4]Ibid.

[5]"It is the failure to come to terms with one's self, an inability to live which man cannot overcome with his own strength." Ibid.

[6]Ibid., p. 67.

[7]Ibid., p. 68.

religious" behavior, "translated into psychological (and much less beautiful) language, . . . simply means that by nature man requires a meaningful relationship with God to be whole."[1] To Clinebell, man has "resources," God-given drives which need to be "released."

> Unless the God-given resources for healing within the person and his relationships are released by the removal of whatever has blocked them, no healing can occur. The counselor is a catalyst in a process which he does not create, but which he has learned to release and facilitate.[2]

This potential, he states, is the *imago dei*.[3] In a similar manner, therefore, Thurneysen and Clinebell refer to God's help as a restored or released dynamic arising immanently within man's own urgings.

The energy alluded to by Thurneysen and Clinebell is hardly static. It has purpose and direction, one way or another. As Thurneysen puts it, "If he does not want to listen [to God's release], he remains bound, he remains in his disobedience." Again, "If he listens to it, he is absolved."[4] Clinebell says it with different words, referring to the basic inability to fulfill one's personality needs.

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[1]Clinebell, p. 19.

[2]*Ibid.*, p. 48. The counselor, as a releasing influence, is an outside potential in addition to the counselee's inner resources. Counseling "can create windows of new awareness, restoring sight to eyes previously blinded to the beauty, tragedy, wonder, and pain which is all about us, by our anxious, guilt-ridden self-concern. Counseling can allow us to discover fresh dimensions of our humanity. It can release our trapped potentialities for authenticity and aliveness. By helping us achieve more genuine intimacy in relationships, it can help to release our trammeled creativity--the creativity that is potentially present in every person." *Ibid.*, p. 15. Clinebell here uses the concept "create" in several related ways. The counselor or counselor relationship, he says, "creates" the release of the counselee's "creativity." This, Clinebell understands, is the doing of the Creator. "In the creative moment one transcends the shackles of finitude, rising above creaturehood, to become co-creator with God." *Ibid.*, p. 254.

[3]*Ibid.*, p. 254.

[4]Thurneysen, p. 56.

> It is this inability which causes personality problems and interpersonal conflict. A person's behavior, however distorted, represents his attempt to satisfy his basic needs. . . . An individual's personality hungers are all met to the degree that he participates in a relationship characterized by mutual 'sensitivity and responsiveness to the needs of others.'[1]

Man's energies, as if "listening" or "hungering," have direction, either toward loss or gain.

When comparing Thurneysen and Clinebell, one is confronted with the purposive themes of "faith" on one hand and of "growth" on the other. Faith can be either in God or otherwise. And so can growth. In fact, positively considered, the kind of faith confession expresses is growth in its best sense, and similarly the growth pastoral counseling exercises is none other than faith in the fullest sense. The connection between faith and growth is evident in Thurneysen and Clinebell in that faith is relationship trust, and relationship trust is the growth goal of both confession and counseling. Thurneysen, for example, describes confession in the sense of the Old High German term bigiht, "to stand for something," which can be a rather positive posture. It is an affirmation in the sense of bekennen, meaning "to admit, acknowledge, to own up to something."[2] A confession of faith is a prayerful act of trust in the reliability of God,[3] an expression reflective of a changed disposition regarding every relationship in one's life,[3] temporal and eternal.[4] It is evident that

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[1]Clinebell, p. 18.

[2]Thurneysen, p. 44.

[3]"There is one thing above all: the church prays; she speaks to her Lord because He has spoken to her. We enter into communion, that is, into association with Him who calls the church to Himself. . . . How should such prayer not be confession? And of course it scarcely needs to be emphasized that in her daily life the church continues this worship through reading the Bible, through prayer, and through her deeds." Ibid., pp. 52-53.

[4]Thurneysen's notion of faith as trust, applies itself toward

when Clinebell writes of growth, he too is referring to faith in relationship.[1] Problems, he writes, "can be handled contructively only within the context of faith--i.e., within a relationship of trust."[2] Again, "'Faith' is the trust which the person develops as rapport grows in response to experiencing a measure of accepting love which does not have to

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creation and Creator, either negatively or positively. He defines sin itself as confidence which is not placed in God. If sin is "to live our lives without God," to "doubt in God and in His commands," and to refuse to look to Him as the "determine[r of] what is good and bad" (Ibid., p. 46), then faith in God (in such internal terms) would be a living with Him, a believing in His ways, and a relying on Him as the center of all values. Again, if sin includes such things as "lying, stealing, and adultery" (Ibid.), then faith (in the more external sense) would be obedience, helping one's neighbor to keep what is his, furthering his family relationships, etc. From this it appears that faith not only has internal and external aspects, but that both aspects can be directed either toward the creature (i.e. negatively) or through the creature to the Creator (i.e. positively). "For this reason [the reason that man cannot forgive himself by simply believing himself the measure of all things], confession as such is an empty act, unless it is directed to God." (Ibid.) Since for Thurneysen "confession is prayer" (Ibid.) and "prayer is faith" (Ibid., p. 73), therefore it seems safe to conclude that confession is faith, faith which always derives its validity from the reliability of its object.

[1]For example: "The result of successful counseling, . . . is growth in the ability to relate creatively, trustfully, and lovingly to others and to God." (Clinebell, p. 48) Interestingly, in a manner not unlike Thurneysen's, Clinebell associates, but also distinguishes, trust in God and "other" trusts. Clinebell writes, "It is true that whatever counseling does to increase a person's ability to relate openly and in depth will help to prepare him for a more mature and satisfying relationship with God. But many people continue to have immaturities and distortions in their religious lives after they have moved beyond these in other relationships. They need special help in the religious area. Most clergymen see the development of a growing, satisfying relationship with God as an indispensable aspect of total personality health. Holding to this orientation inevitably influences counseling relationships whether or not 'religious' topics are discussed. If the person's spiritual life is a primary source of conflict and guilt, it must become a major focus of attention in counseling." Ibid., p. 52.

[2]Ibid., p. 169.

be merited or earned."[1] Significant expressions of counselee growth carry over into all of life, which for Clinebell is more than a mere secular dimension. It may be concluded that Thurneysen and Clinebell regard the "direction" of the expenditure of a man's energy, positively speaking, as linking faith with growth.

Summarily, the confessant's faith and the counselee's growth appear to share the fact that they are directed toward objective goals.

3.b. Motivational Aspects.

The above ideas may be restated somewhat in terms of motivational aspects to which Thurneysen and Clinebell both refer.

Thurneysen speaks of the "desire" to confess,[2] the "seeking" for confession.[3] Confronted with such motivation he wonders, "What does all this mean?"[4] Clinebell recognizes a person's need to enhance his "ability to relate in mutually need-satisfying ways."[5] For instance, when dealing with a counselee, Clinebell asks himself,

> Why did this person come for help *now*? *To me*? What is his problem *as he sees it*? Is he hurting inside or did he come because others pushed him? What kind of help does *he* want? How does he

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[1] *Ibid.*, p. 48. Pastoral counseling "seeks to help persons become aware of the fact that they are made to be active partners of the living God who *is active in every relationship*! It seeks to help them renew their sense of "basic trust" by being aware of him, and to help them find healing for those dimensions of their brokenness which can only be healed in this vertical relationship. It seeks to help each person find his mission, his cause--that which he can pour his God-given life into with abandon." Clinebell, pp. 253-254.

[2] Thurneysen, pp. 41-42.

[3] *Ibid.*, p. 62.

[4] *Ibid.*, p. 43.

[5] Clinebell, p. 32.

feel about being here? These questions are crucially important! All of them have to do with the counselee's motivation.[1]

Moreover, both refer to external and internal factors in motivation. When, for example, the 1956 Frankfurt evangelical church assembly offered "every opportunity for confession," Thurneysen noted, "a great many people availed themselves of it."[2] Some people evidence motivation toward the booth, the act, the outer event. Others show motivation toward a "disclosing" of oneself[3] and a being "eased internally."[4] This difference in motivation regarding internals or externals seems to be a difference involving more or less emotion. Confessions may be more or

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[1]Ibid., p. 64. On page 81 Clinebell further details motivation. "All human motivation is mixed, including that which causes people to seek and accept help. In some cases the pain of a problem and the fear of telling another about it may be in balance, blocking action. Motivation is like a teeter-totter. Until the pain of a problem and the hope of getting help outweigh the fear of self-disclosure and the neurotic satisfactions accruing from the situation, a person usually will not seek help. But his motivational teeter-totter may be tipping back and forth long before this occurs decisively. He may be open to help before he actively seeks it."

[2]"'Leben und Glauben' ('Life and Faith!), an evangelical weekly with wide circulation in Switzerland, commented as follows: 'The leadership of the German church assembly has dared to take this radical step in public. Not only was 'confession' made a discussion topic, but also approximately thirty places were set up in Frankfurt where private confessions could be heard. One evening seventy people came to one such site, and two more places for confession had to be improvised. At another location the confessor had to remain at his post until midnight to accommodate all those desirous of confessing.'" Thurneysen, p. 41. This perspective tends to view confession "as an established institution." Ibid., p. 43.

[3]Ibid., p. 42.

[4]Ibid., p. 62.

less cathartic.[1] Clinebell speaks of this[2] as the difference between those individuals who are motivated to have their negative behaviors interrupted and specific positive behaviors exercised,[3] and those others who are less defensive and have the capacity and motivation for more thorough insight into themselves.[4] Counselee motivations always involve catharsis to one extent or another.[5] Interestingly, it is exactly because of the "more or less" aspect of emotion, that both Thurneysen and Clinebell directly link the motivations toward confession and those toward counseling growth.

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[1]Thurneysen writes, "Confession of a sort plays a role in psychotherapy, in secular form to be sure." (Ibid., p. 42) He regards confession and catharsis as something related, whether these occur with (Ibid., p. 63) or without Christ's grace. Note the use of the word "can" in the following. "Is not the process of confessing significant and useful in itself, quite aside from Christ's act of grace which can take place in confession? Consider the fact that confession calls for an examination of conscience, a deep look into the spiritual life of a man, no matter what else may be involved. And such an examination can [sic] cause cleansing and clarification of sorts. When one man opens his heart to another, that in itself means help, it means being lifted out of inner loneliness, out of egocentricity, and out of a cramped state of mind. This cannot be denied or disregarded. After confessing, one is eased internally. Regarded along these lines--that is, aside from the word of forgiveness--confession is a psychotherapeutic process, a sort of cleansing treatment for the psyche." Ibid., pp. 61-62. See again discussion in this thesis, pp. 37-39.

[2]Clinebell, pp. 31-32.

[3]" . . . much as a muscle is trained." (Ibid., p. 33) "Insight" is not at all the generic aim in counseling. "For one thing, many people are apparently incapable of achieving insight because of lack of ego strength, the absence of introspective propensities, or the presence of personality rigidity (due to aging or other factors). To help such persons the minister must use other counseling methods to which they can respond." Ibid., p. 32.

[4]"For some who seek help from the pastor, insight is an appropriate goal. These are persons who possess considerable ego strength, inner resources, capacity for introspection, and the motivation to do more than solve immediate problems." Ibid., pp. 31-32.

[5]"Catharsis is a crucial part of nearly all types of counseling." Ibid., p. 69. See discussion in this thesis, p. 37. Compare also Clinebell's statements regarding catharsis and confession, pp. 69-70 and

Against this back drop, i.e. Thurneysen's and Clinebell's implication that man's complex motivations have worth, stands the obvious fact of man's motivational inadequacy and continuing maladies. Both Thurneysen and Clinebell have written only because of man's all-too-evident motivational problems. At issue is the exact distinction between helpful and unhelpful motivations. As the following discussion will suggest, this may be a question regarding motivation's positive and negative origins.

3.c. Development and Source.

Confession and counseling inquire into the profound nature of human motivation even more extensively than the above discussion would suggest. The subtle development of goals, the way they come into being and action, the way one phase gives way to another, makes their actual origin a complex mystery. Thurneysen and Clinebell do not suggest that the difference between faith and growth is one of theology and psychology, as if the one were simply an instantaneous or eternal fact and the other always an unfolding process. Thurneysen indicates that faith has also its developmental side and Clinebell recognizes that growth has also its timeless significance. Both of these goals have temporal and transcendent character. The fact that theological goals in confession and in counseling involve a developmental factor, should be noted as basic to that which follows below. Despite the infrequency of his comments on this point, Thurneysen is not ignorant of change and of human development.[1] His references to understanding "human nature and training in psychology"[2]

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[1]The changes going on in man, are very much within the province of the confessional, according to Thurneysen. "Even though the church may be poorly off in a world which, according to some, has changed, nonetheless the world has not changed so much that the church is superfluous."Thurneysen, p. 76.

[2]Ibid., p. 73.

are intended to help disentangle the lives of those coming to confession.[1] Clinebell's counseling builds on a process view of man or what he manifestly calls "developmental psychology."[2]

Whenever the process leading from preliminary goals to changing motivations and to subsequent developments is carefully examined, the question unavoidably returns, "Whose goals are operative: the helped person's, the helper's, or those of the One from whom alone genuine Help comes?" Granted that it is often difficult to determine, despite their titles, which of two persons is actually helping whom, what does this ambiguity mean ultimately? If it could be said that true goals belong to neither person but only to God, then it also must be said that because of this man's goals become important in a unique way. Detailing the development and interaction of human motivations, becomes the vehicle for asserting the persistent operation of God's redemption throughout the fabric of human behavior. If "good" human motivation in confession and counseling, that which may be said to be momentarily and ultimately appropriate (for example, the expressing of faith or growth in God), is not something men possess but rather is "given," "comes into effect," and "possesses" men, then it is important that God's redeeming goal for man be spelled out and declared in terms of the evolution of the individuals' goals within such

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[1]Thurneysen separates psychology and theology only when psychology is used without a theological context or a "listening to God." Ibid.

[2]Clinebell, p. 49. Clinebell specifically advocates the study of "Normal personality development, including child, adolescent, and adult psychology, [mentioning that] Erik Erickson's 'eight stages' are a useful conceptual framework for understanding the life cycle. . . . [also] Marriage and family dynamics. . . . Group dynamics . . . . [and] Personality and culture (socio-economic forces as they influence personality, health, and growth)." Ibid., pp. 302-303.

processes as confession and counseling. As an aid to tracing the ur-source of helpful motivations in the first several paragraphs below, the helped person's and the helping person's interactions are divided into those motivations by which one person stimulates another person, and those which are stimulated in the first by the second. These goals, for lack of better terms, are called "active" and "passive."

The following paragraphs introduce several questions. Regarding the person who supposedly is to be helped, what are his actual goals, stated or acted out? That is, what motivation does he have to express himself, and to be influenced or helped by others? How do these goals of the person to be helped become those of the helping person? What are the goals of the helping person, expressed verbally or behaviorally? What are the goals which the helping person has for himself specifically for the sake of the person to be helped? How do goals relate to means? Finally, how does confession relate to counseling?

The Helped Person's Goals, Active: Both the confessional and pastoral counseling recognize a "turning" of mal-motivation into wholesome motivation. Moreover, both describe the so-called "helped person" as actively involved in the transformation. Thurneysen refers to a person's desire for confession as if it arises, at least in one sense, from his sin. He writes,

> Whoever desires and hungers for forgiveness comes to Him, to Christ. And whoever comes to Christ will not be cast out.[1]

If being saved is "coming" to Jesus, and coming is "desiring," whence does this germinal movement arise?

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[1]Thurneysen contrasts this with "whoever passes the church by, passes Christ by." Thurneysen, p. 50.

> People want to disclose their sins before a confessor and hear from him the promise of absolution. What is behind this desire? It is caused by the deep disquietude with life which has beset modern man; it is the failure to come to terms with one's self, an inability to live which man cannot overcome with his own strength.[1]

Oddly enough, sin breeds, among other things, a belief in such things as confession. Pain is what Clinebell regards as bringing counseling about. In fact, the individual's agony begets a sort of will to believe, a hope in counseling.

> The painful hunger-for-love [the need for fundamental foods of the spirit, the seeking for bread but finding only stones] produces an endless variety of inner distress, psychological symptoms, and interpersonal conflicts. It is this pain, and the hope of alleviating it, that brings them to counseling or gives them whatever openness to help they may have when the minister goes to them.[2]

These ideas may approach saying that man's maladies are their own resolution. However, pantheism or Pelagianism is hardly Thurneysen's or Clinebell's intent. Rather, the portions cited simply acknowledge the immanence of Christ's own workings. Human desires and hopes in confession and counseling are efficacious in one sense only, that is, by grace. Yet it is precisely because of grace that Thurneysen and Clinebell appreciate the "potential" worth of the individual's mal motivations. The helping person, viewing all mankind as objectively under grace, is willing to see and announce God's behavior redemptively within the sinful behaviors. The helping person "interacts with" and "uses" the confessant's or counselee's motivations, "shapes" them, and "leads them over" into a more wholesome direction. Surely, the final turn-about is as complete as that from "going west" to "going east," and certainly the helping person, so

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[1]Thurneysen, p. 42.

[2]Clinebell, p. 20.

thoroughly involved with the process and himself under grace, nonetheless does not effect the change himself. It is because of God's gracious workings that the confessor or counselor is alert to the workings of human development. Thurneysen and Clinebell would utilize whatever motivational inclination the individual presents. Thurneysen is optimistic about the confessant's life because it is involved with his own, that is, because in himself (along with others) the church, the embodiment of God's help, is present. It is this confidence in the presence of superabundant victory which allows Thurneysen to commend men's motives, drives which traditionally would be described as more attrite than contrite.[1] He apparently assumes that whatever is attrite will, by Christ's advent into the situation, become contrite.[2] Similarly, Clinebell assumes that the client's blocking defenses will fall away as rapport with the helping person and community increases. Speaking out of the conviction

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[1]Thurneysen makes the distinction which is classically called "attrition and contrition," though in other terms. In one place he differentiates between confessional attitudes which are "helpless" and those which are "responsible." (Thurneysen, p. 45) Elsewhere, referring to what is wrong with the typical use of the confessional, he writes, "We do not seek God Himself and His emancipating grace for His sake; rather, we want to requisition God for our sakes." (Ibid., p. 61) Thurneysen's tracing of the source of the desire for confession to "the deep disquietude with life which has beset modern man, . . . the failure to come to terms with one's self, an inability to live which man cannot overcome with his own strength," suggests that such motivation springs from sin and the fear of suffering.

[2]Thurneysen's opening argument that confession is a legitimate goal implies that the "desire for confession [which] is even breaking out in the evangelical church of today," is good and trustworthy. He writes as if he presumes his confessant is already or latently a Christian. Nowhere does Thurneysen question the desire for confession, which exists, he acknowledges, "both within and without the church." (Ibid., p. 41) "We go to a neighbor to confide in him because God's Spirit is leading us." (Ibid., p. 72.)

that a redemptive fellowship is available for the individual, Clinebell can affirm that "A person's behavior, however distorted, represents his attempt to satisfy his basic needs."[1] In the evil lies a good to be appreciated. Despite the tragedy of the goals which an individual claims or demonstrates as his own, there is--because of God--a better purpose which is struggling to bloom within these very drives. Gross behavioral distortion does not nullify the foothold God already has in the individual's life in terms of his built-in basic needs and the accessibility of God's people from whom he can draw to fill his needs. In view of this, Thurneysen and Clinebell can be said to evidence some agreement regarding the question, "How are destructive motivations transformed into constructive ones?" They would seem to be saying that in both confession and pastoral counseling, the descriptions of the process which come close to portraying man as "helping himself," actually lend themselves to asserting, "Who else could thereby bring about the conversion of malevolence into wholesomeness, if it were not God?"

The Helped Person's Goals, Passive: That the person in need has a motive not only for expressing himself but also for being receptive to and influenced by his environment, should not be overlooked. He wants, for example, to "hear" something helpful. Thurneysen wrote, it may be recalled, "People want to disclose their sins before a confessor and hear from him the promise of absolution."[2] Clinebell notes that people want

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[1]Clinebell, p. 18. He recommends, for example, "Start where the person is in his perception of the problem and the kind of help that is needed." Ibid., p. 183.

[2]Thurneysen, p. 42. "We . . . request that our neighbor grant to us the words of grace, and he does so." (Ibid., p. 72) "And he who seeks confession needs only to listen to this word." (Ibid., p. 56.)

a wholesome relationship to affect them. This is their "openness to help."[1] These motives, as those above, are viewed both as suspect and yet as potentially constructive.

The Helping Person's Goals, Passive: Assuming that a malady condition in a person's life does exist, meaningful improvement rather than just any change for change sake, obviously would be the helping person's goal for that individual. Though the precise problem and its potential alleviation may not be envisioned by the person to be helped, nonetheless the helper's goals for change must be related somehow to those of the counselee, however erroneous one or both sets of goals may be. No doubt, any truth in the helping person's goals must come tangent to some legitimate aspect in the counselee's goals, something useful in his conversation or actions. The listening functions of the helper are required. Thurneysen refers to the church congregation which, not unlike the great Ear of God, gathers together the cries and confessions of needy people through psalms and prayers in a mutual sharing of the anticipation of God's action.[2] One of the factors in confession is the profound sort of listening which is also taking place. Surely, that of God. Yet also of other humans. According to Clinebell, listening is the necessary way by which the coun-

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[1]Clinebell, p. 20.

[2]"Through Christ the church has knowledge of the activity of God who bends down to us. Like a physician who lays his ear on the breast of the critically ill patient in order to hear the heartbeat, so God places His ear to the earth to hear the softest sigh which rises up from the mouth of man." (Thurneysen, p. 65) The human role of the "listening person" is implicit in Thurneysen's references to "private confession before a neighbor or a brother or sister in the church." (Ibid., p. 53) Only twice, however, Thurneysen speaks positively of the "hearing" of confession: "The sole function of our fellow man, be he brother or sister (and why should confessions not also be heard [sic] by sisters in the church?), is to express the word of Christ which He has already spoken." (Ibid., p. 56) "It is not necessarily the pastor to whom we go. But it can be, and frequently is, the pastor. The existence of a church with a pastor who is commissioned to minister and is thus prepared to hear [sic] confession is a

selor shares the goals of the counselee.[1] Both Thurneysen and Clinebell view these "listening" motives of the helping person as good.

The Helping Person's Goals, Active. Explicitly or implicitly, both Thurneysen and Clinebell emphasize the significant, if not the controlling, influence of the helping person. However, what they verbally hail in their literatures as the decisive factors, may not reflect what is actually happening in practice. The helping party may say that he has no goals but those of the person to be helped, or say that goals are mutually arrived at with the helped person, while the helping person's aims may be actually the dominant ones in practice. Or the helping person may consciously suppose that his own objectives and structuring of the situation is uniquely influential in a particular way, while They may be less so in fact. The literatures must be examined carefully for clues in this respect.

Thurneysen, for example, writing to a protestant readership, encourages the reintroduction of confession. He therefore goes to great lengths to assure his reader that confession ought never be imposed or coerced in any way[2] and that it is a proper Christian desire when it is

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[1] "During the initial interview the minister concentrated on establishing rapport, listening with all his faculties, reflecting feelings, watching for patterns in their relationship, and trying to grasp their inner pictures of their problems. In addition, he formed a tentative impression concerning the depth of their disturbance and their ego resources for learning to cope more constructively." (Clinebell, p. 105) Again, "Empathic understanding means entering into the person's inner world of meanings and deep feelings through listening with awareness." (Ibid., p. 296) Cf. especially pp. 59-62, Ibid.

[2] Thurneysen laments coercion by others, notably those who would establish confession and absolution as goals which the individual may not want. Thurneysen, p. 43. He traces what he calls "controlling" (Ibid., p. 59) methods in all aspects of confession, in requiring details of sins, in pressing for certain attitudes, and in assigning specific penitential acts. "Here . . . we differ from the Catholic doctrine of confession which demands contrition and the enumeration of individual sins as a preliminary action to be followed by definite acts of penance imposed by the

completely "free,"[1] "joyful,"[2] and "voluntary."[2] "The Reformation," he recalls, "directed its assault against this coercive confession."[1] His point is historically correct. Blind authoritarian ecclesiastical structures have come to be suspect by reformational branches of Christendom as not being conducive to the freedom of the Christian man. However, Thurneysen's simplistic condemnation of all directive measures betrays his own manipulation of his readers and parishioners toward confession. Thurneysen is inconsistent here. "There must be [provided]," he insists, "genuine, ministering, evangelical confession,"[3] and this confession "must"--he incongruously writes--"be voluntary."[4] Thus while Thurneysen may suppose that he is on the side of a free confession, one which is "ineffaceably" different and "completely severed" from coercive confession,[5] yet in practice he would exercise definite controls over the process, providing opportunities for confession as well as direct and indirect encourage-

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[1]Thurneysen, p. 59.

[2]Ibid., p. 54.

[3]Ibid., p. 48.

[4]Ibid., p. 54. No matter what the confessor may say about the confessant's motivations, his own wishes are always involved and crucially influential. It would seem that the compulsive scrupulosity of a Luther, who never knows if he has "confess[ed] fully enough" (Ibid., p. 59), could be easily tormented by a necessity to confess voluntarily enough. Though Thurneysen would abhor the thought, his own injunction that confession must be voluntary, demonstrates that whether the practice is evangelical or otherwise, inevitably "grace is tied to the practice of confession which is manipulated by the church." Ibid., p. 60.

[5]Ibid., p. 43.

ment towards it, to say nothing of his guiding activities in it.[1] Thurneysen does much to construct and maintain a confessional, in one place mentioning the use of robe, candles, church property, and liturgical formulae,[2] though elsewhere eschewing some of these specifically. "There is just as little need for candles or a crucifix as for a book with a special liturgy for the confession. All such things are more obstructive than beneficial, because they give the appearance of organized confession."[3] It is not that Thurneysen regards such material things as evil in themselves, but that he is pastorally sensitive to his particular community's perception of certain things. However, Thurneysen ceases to speak for the wider Christian community in that he overlooks the influence of less formal structures which remain even when traditional trappings are done away with. Though Thurneysen would probably have a Bible close at hand during confession,[4] he fails to note that to many people the use of such "evangelical" forms as a holy book and holy-sounding language also give the appearance of organized and irrelevant religion.[5] It is not a question of whether

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[1]Thurneysen indicates that he would allow confessional methods as diverse as the intentional use of the Lord's Prayer in worship services and David's unintentional confrontation with Nathan, both of which occasions for confession are planned by someone and are manipulative in one way or another of the people involved.

[2]Ibid., p. 43.

[3]Ibid., p. 74.

[4]Ibid., pp. 52-53, 64, 65ff.

[5]Thurneysen's great concern is that confession point away from man's self-salvation and rather to God's own merciful act. Therefore, he writes, "Thus confession can be nothing which is planned by man." (Ibid., p. 72) Yet, unmodified, this sort of statement is a denial of the sanctified involvement of Christian people in their planning of confession for and with one another, which is very much a part of God's own doing.

or not the confessor should influence the confessant, but a question of how.[1] Despite all of Thurneysen's criticisms of the directive approach used by others, his own self-assertion shines through. "If through it He can emerge in His grace," Thurneysen elsewhere advises more directly, then "let there be confessing."[2] "There is only one thing which we constantly need to do: to be concerned for the resuscitation and building up of our church. This will be achieved through . . . . evangelical confession."[3] Thurneysen seems partly aware of the inconsistency of influencing people in this direction while disclaiming that people are to be maneuvered. Referring to the misuse of confession as a means of grace, he writes,

> This abuse is not limited to the Catholic Church; we in the evangelical church are likewise guilty. . . . We have completely renounced . . . all coercive confession, but we are far from realizing that grace lies in the hand of Him alone who is able to give it.[4]

It seems that Thurneysen would include his own practice as a confessor in this shortcoming. Though Thurneysen is in fact in conflict about the confessor's own influence in the goals of confession,[5] i.e. whether it is

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[1]Thurneysen has, for example, unrealistically ignored and even denied what is every helping person's inevitable role in decision-making and assessment-making (for Thurneysen, the confessor is in no sense a judge, pp. 58-59), as if the confessor would have no motives of his own, righteous or otherwise, and as if the confessant's intentions were the only decisive factor, and were always acceptable and Christian.

[2]Ibid., p. 64.

[3]Ibid., pp. 53-54.

[4]Ibid., p. 61.

[5]Thurneysen's ambivalence over the confessor's control can be seen in the following two quotations regarding Roman Catholic confession. "The gospel and confession to a priest are mutually exclusive." (Ibid., p. 44.) "Characteristic of its freedom, grace can be effective over and beyond the limits of church denominations and thus can be present in the confessional of the Church of Rome--as was the case with the curé d'Ars.

the confessant's or the confessor's interests which are most worthy, yet the sheer weight of his persuasive chapter is evidence of his subtle control of the process and the motivations of others in confession.

Clinebell writes out of a history of pastoral counseling which has, he feels, listened too much to the internal motivations of the counselee and should in the future respond more to the realities which are evident to the counselor. Clinebell's particular mix of the counselee's and the counselor's motivations can be seen in the way he discusses the direction/nondirection variable. He writes at length,

> The profound influence which the client-centered method has had on the development of contemporary pastoral counseling has been generally salutary, helping to rescue it from a legacy of overdirectiveness. It was (and is) particularly needed by clergymen to alert us to the twin professional hazards of facile verbalizing and playing god in the lives of counselees. It has demonstrated convincingly the crucial importance in all counseling of disciplined listening and responding to feelings. For ministers in authority-centered traditions and for theological students learning counseling, a time exposure to Roger's approach is highly beneficial. (Many theological students need the Rogerian influence to 'discipline their mouths' and to teach them to listen. . . .) A grounding in this philosophy and method is an excellent starting point for increasing one's counseling skills. It is not an adequate stopping point. It gives one the fundamentals of establishing a therapeutic relationship, but it does not provide guidance in the varied methods of utilizing this relationship to help troubled persons. . . . With some counselees

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To be sure, this truth certainly does not justify the Catholic practice of confession; grace is effective in spite of their practice." (Ibid., p. 75.) Thurneysen applies his ambivalence about confession also to evangelical practice. "Catholic confession is fallible, and we are striving for a quite different confession, for a confession which is true. But is not evangelical confession also a fallible human action time and time again? Yet who is able, who wants to keep Christ from giving His grace in a fallible human act? His grace is free grace, and the wind of His spirit blows when He wishes it." (Ibid., pp. 60-61.) It would seem from these statements that the helping person's actions necessitate grace at every point. To simply ignore all discussion of the human involvement in ministerial acts would not better honor the fact of grace.

> the client-centered method is sufficient by itself. This is true of those whose main need is for emotional catharsis--the opportunity to pour out their burdened feelings and have them shared by an accepting listener. It may also be true of those whose need is to think through a situational problem. As a method of longer-term psychotherapy, this approach is useful with reasonably intelligent, verbal, young or middle-aged neurotics who are strongly motivated to get help. But the pastor sees many troubled people who lack the ability to respond to the relatively passive Rogerian approach. It must be modified in a more active direction if they are to receive help. My experience has been that a majority of those who come for pastoral counseling cannot be given maximum help by an unmodified Rogerian approach. Their defenses are too ingenious or their personalities too rigid, limited or ossified. . . . Many of those who cannot respond to a Rogerian approach can be helped to greater adequacy in living by the use of other counseling methods.[1]

Therefore, though ambiguity about when to listen and when to speak or act lingers in every case,[2] Clinebell's position exerts considerable influence

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[1]Clinebell, pp. 29-30. "The Rogerian model has tended to make the minister feel that he should strenuously avoid the use of his authority--i.e., he should not advise, direct, inspire, or teach in his counseling relationships. In contrast, the revised model is based on the conviction that it is often constructive, even essential, for the pastor to use his authority selectively in sustaining, guiding, feeding (emotionally), inspiring, confronting, teaching, and encouraging persons to function responsibly. The authority derived from the minister's knowledge, skill, and role is an invaluable asset in counseling, provided he knows how to use it appropriately." Ibid., pp. 30-31.

[2]The following material shows how Clinebell, not as ambivalent as Thurneysen about the helper/helped authority contest, nonetheless does not reconcile the counselor's need to apply "judicious pressure" with his need to obtain "spontaneous" responses from the counselee. He writes frankly about how to encourage counselee motivation for catharsis as well as motivation for behaviors beyond catharsis. In the first case, catharsis can be encouraged especially by the counselor's "Responding] to feelings rather than [to factual data and] intellectual content." He advises, "Reflect feelings, using feeling words in doing so. 'You really felt clobbered by what happened!' 'This hurts down deep!' 'Let's see if I catch what you're feeling here,'" etc. The counselor is to remain close to the motivational structure of the counselee, constraining his own inclinations to give premature interpretations and advice. Yet the counselor's own schedule by which he selectively "reflects" one feeling and not another, is perhaps the more effective for its subtlety. The same contest between the counselor

in a definite direction, strengthening the helping person's posture, viewpoint, and motivation[1] as over against that of the person to be helped.

The Interaction of Goals. The above several points, that the person to be helped has motivations to which attention must be given, and that the helping person too has his own set of motivations, leads to the

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and the counselee, can be seen in Clinebell's suggestions for encouraging the counselee to go beyond examining his feelings and to do something behaviorally constructive. This, he writes, is facilitated by "exploring alternative plans of action and helping to motivate the person to implement the most feasible plan. The latter may involve dealing with the person's inner blocks to action and even putting some judicious pressure on him to move off dead center. . . . [For example, service to others may be arranged.] Such service has two functions. On the one hand, it is an instrument of healing, permitting self-trapped persons to break out of their isolation, form new relationships, and experience the satisfactions of worthwhile work and self-investment in others. On the other hand, it is one purpose of pastoral counseling to release blocked people so that their creativity can be used in spontaneous (freely chose, noncompulsive) service to people in need." Clinebell, pp. 70-71.

[1]It may be noted here that Clinebell's nondirective and his directive goals roughly parallel the aspects of repentance which Thurneysen cautioned must come about "voluntarily." (See footnote #2, p. 72 , this thesis.) The elements of "enumeration of sins" and of "contrition" may be recognized as responses to Clinebell's nondirect approach. For example, in the case of a married quarreling couple, Clinebell planned "to give each party a comparable opportunity to express his views on the subject. In the case of the Blackrights this required a referee function . . . . [E.g.] 'How long has the trouble been going on, as you see it, Mr. Blackright?' (followed by the same to Mrs. Blackright). 'How were things before this?' . . . . The Blackrights' realization that they had once had a better relationship gave them hope of recapturing it." (Clinebell, p. 106) The element of "penance" can be seen in the Blackrights' practicing of responsible behavior, tasks which Clinebell indicates may be either self-imposed or counselor-assigned. "The minister encouraged each person to decide what constituted responsible behavior on his part, in particular situations. Occasionally they were given 'homework' as a form of action therapy. In the early stages this consisted of such suggestions as a certain pamphlet or book chapter to read (which was later discussed in counseling) or a list (of things they had once enjoyed doing together, for example) to be worked out jointly between sessions. Later in counseling, the "assignment" tended to consist of encouragement to experiment between sessions with the new ways of handling their problems which they had discussed during the sessions." Ibid., pp. 111-112.

matter of their interaction. Both the confessional and pastoral counseling wrestle with the matter in a way which might be termed one of "sequencing," the ordering of the goals of the helping person and the helped person during the process of their interaction. Two basic patterns are evident. These might be described as 1)when the first person is inhibiting a specific response or group of responses of the second person, and 2) when the first person is facilitating a certain response of that person. Finally, the matter reduces to <u>when</u> the helped and <u>when</u> the helper's goals come into play.

As a confessor, Thurneysen has some goals. He stresses that "evangelical confession," as he calls it,

> knows nothing but the great preliminary action of Christ and the advantage which He has given us. All that we do in our confessing--to which certainly belong the acknowledgment of our sin, our penitence, and our repentance--takes place only as an action subsequent to what Christ has already done for us and subsequent to what makes our confession possible in the first place.[1]

His point is that any and all of the"proper" actions of man toward God are nothing without God's given action for and in man.

> The act of confession may seem to come first, but in its essence . . . . confession comes from sheer thankfulness . . . from [the] realization of grace . . . as praise and glory of that grace which has dawned above us in Christ.[2]

Forgiveness, in this way, comes before confession. Again, "Man admits

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[1]Thurneysen, p. 48. Thurneysen notes how Psalm 51, presumably David's, is "the subsequent prayer of penitence of him whose sin has already been forgiven." <u>Ibid</u>., p. 66.

[2]<u>Ibid</u>., p. 48. "Forgiveness does not take place simply because we have already confessed; rather we confess our sins to each other in the church because forgiveness already exists and because forgiveness is the help which alone helps." Thurneysen is speaking of what he feels is a traditional mistake in the confessional, that of failing to throw the motif of Good News ahead of the moment of ritual absolution so that it announces and blankets the whole process of confession.

his sins out of remorse born of sheer gratitude."[1] Such statements suggest that attitude goals come before behavioral goals, that internal changes are regarded as necessary before external results may be expected. Thurneysen abhors the thought of man enslaving his fellow man with external structures, all in the name of God, and perhaps for this reason he never speaks of "law" in a positive sense. In terms of the classic debate, Thurneysen reflects a "Gospel-Law" sequence.[2] Instead of withholding "Good News" until after the devastating operation of "bad news" may have gone too far, rather the Gospel is placed in the foreground to precede and redirect the effects of Law. Thus with the warm assurance of the absolving and enabling Word offered, not after, but before and along with confession, the Word's "commanding" thrust may be received by many people less as an imposition and burden and more as Jesus' own transformation of life.[3] Yet Thurneysen has also another agenda. He also operates

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[1]Thurneysen, p. 58.

[2]"The sequence which we observe with Jesus is not the sequence which we observe in our [practice of] confessing: first the law and only then the evangel. The sequence is rather: first the evangel and then obedience, but obedience caused by Him." (Ibid., p. 71) What Thurneysen means by "first the evangel and then obedience" is elucidated perhaps best in his description of John the Baptist's preaching. "John the Baptist rose up and preached repentance. (Matthew 3, and parallels.) But essentially, repentance was not at all the first point which he made in his preaching. The proclamation of the gracious act of God who in His Son establishes His Kingdom and in such a way that He comes to us sinners in baptism--this is what John the Baptist preached. . . . The action of God comes first. The promise of the Kingdom of God is the beginning; it is not the confession of sins which comes first. In the light of the new day which then dawns, our sins are revealed. And thus confession--if we may use the word here--has this meaning: the uncovering of sin in the light of forgiveness which comes through 'the Lamb of God, who takes away the sin of the world.'" Ibid., pp. 66-67.

[3]Ibid., p. 71. Thurneysen deserves to be quoted in full. "In and with grace the command is present, but not as a law which is imposed upon us: 'For my yoke is easy, and my burden is light.' (Matthew 11:30) His

with another order of which he speaks but little, as when he says, "there are people . . . for whom the way [sic] to the word of forgiveness must be opened through such personal confession to a fellow man."[1] Here the external act is allowed to enable and trigger internal change.[2] Thurneysen therefore actually uses two different sequences of faith goals. His Gospel-Law sequence may be regarded as dealing more with internal goals and the lesser used Law-Gospel sequence with external goals. Such flexibility on Thurneysen's part represents his concern that Christ be all in all. Thurneysen's variety of working goals is another way of suggesting that Christ, Himself the Means, is the only true Goal.

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command is full of life which comes upon us from eternity. He gives His people 'power to become children of God.' (John 1:12) Of course there will be changes in our lives, and we will do works of repentance born of gratitude, but these are works of grace which He performs upon us." Ibid.

Thurneysen's disavowal of "law" and "judgment" represents pastoral rather than dogmatic concern. He writes, "In legalistic coercive confession, grace is tied to the practice of confession which is manipulated by the church, and joy in being forgiven is killed." Ibid., p. 60. It becomes evident that Thurneysen is basically concerned about the person's response.

[1]Ibid., p. 55. This sort of statement is exceptional for Thurneysen who spends most of his sentences renouncing any "way" or "gateway" to forgiveness. In direct contrast with that above, he writes elsewhere for example, "We are not dealing with a system or institution, or with a gateway which we could use as an entrance to the inner reaches of the divine act; admitting our sins to each other will not bring that about." Ibid., p. 69.

[2]In this sequencing, the commonly followed chronological order, where delving into sin comes before the actual pronouncement of the Good News, Thurneysen evidently regards the initial expressing of troubles as itself a perception of the Solution to the problem. This is reminiscent of the use of "law" by others in a positive sense as "a schoolmaster which brings unto Christ," law as a part of God's Word, as much a part as Gospel.

Though Clinebell is against legalistic, judgmental, and coercive counseling,[1] in most instances he tends to think in terms of a "judgment-grace" sequence. His strong confrontational approach[2] is built on the basis of such couplets as "sin and salvation . . . , guilt and forgiveness, judgment and grace, spiritual death and rebirth."[3] However, in other cases, Clinebell would use what Thurneysen referred to as "first the evangel and then obedience." "Many people," Clinebell writes,

> are unable to hear the good news. Counseling becomes a way of communicating the good news to some such persons by opening them to life and relationships. Until they have experienced accepting love in a relationship, it cannot come alive for them. Until they are grasped by grace in a life-to-life encounter, the Christian message can neither touch nor release them.[4]

"William Glasser," he notes, "makes it plain that the prerequisite for confronting a patient with reality is establishing a relationship with him."[5] There is a provision in Clinebell's system, notably when he would focus on a neurotic case, for a stage of sheer forgiveness to precede a

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[1]"If he [the minister] is reasonably aware of his own sin and weakness, and if he has experienced forgiveness in his own life, it will be easier for him to stand firm without being moralistic or self-righteous, or rejecting his fellow-sinners. If he is judgmental--usually the result of his own unresolved guilt-- he will deepen the person's painful guilt and alienation." Clinebell, p. 227.

[2]Ibid., chapter 13; Cf. also example, p. 247.

[3]Ibid., p. 46. "In the Christian heritage the ministry of reconciling has enabled persons to renew a right relationship with God and with neighbor by utilizing two interdependent modes--discipline (a fraternal word of correction, a pastoral admonition, or sterner church discipline) and forgiveness (confession, penance, and absolution)." Ibid., p. 223. Cf. also top p. 92, Ibid.

[4]Clinebell, pp. 46-47.

[5]Ibid., p. 227. Glasser, Reality Therapy, pp. 21ff.

stage of restitution.[1] If absolution is going to work, to facilitate genuine reconciliation, it

> must never be detached from restitution and a strenuous effort to live responsibly. A person's inner channel of forgiveness stays blocked until he has done everything possible to repair his harm to others. 'Cheap grace' (Bonhoeffer) is really no grace at all.[2]

Therefore, the externals and the internals of growth are both important matters for Clinebell. The kind of approach depends on the case. Change may take place in the form of new activities. Or it may develop as new attitudes and ideation.[3] The process of moving toward the appropriate end involves the efficient arrangement of proper short-term and long-range goals. Sometimes a specific mal-behavior must be roundly inhibited before relearning can take place. At other times, so many behaviors have been blocked in individuals' lives, that supporting and rewarding any and all responses is necessary before specific reshaping of responses can be considered. Though Clinebell is committed to a bias toward the former (external) approach[4] and away from the later (internal) approach, he basically favors a variety of such goals. Again, the process of goal achievement is flexibly charted because only God who alone is the Means can enable man to attain His ways.

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[1] Ibid., p. 225. Yet it may be noted that, as with Thurneysen, an initial phase of law and judgment may itself be regarded as gracious. "Acceptance is the key to effective confrontation. A person will be more apt to experience self-confrontation (the most effective kind) if he knows that the truth is spoken in love." Ibid., p. 227.

[2] Ibid., pp. 227-228.

[3] "In Rogerian counseling behavioral changes are seen as the result of changes in feelings and self-perception. The new approach holds that the opposite is also true--constructive changes in relationships and behavior often produce significant feeling and attitudinal changes." Ibid., p. 33.

[4] "Insight becomes a secondary and optional goal in the revised model. The master goal of relationship-centered counseling . . . is to enhance a person's ability to relate in mutually need-satisfying ways." Clinebell, p. 32.

Summarizing the above, two different goal formulae seem possible, one leading with externals, the other with internals. Sometimes goals may emphasize external aspects with only a subordinate or subsequent interest in internal factors, which order perhaps could be symbolized E→I. In other cases progress may be indicated in terms of goals which are ordered I→E. These alternatives can be seen in Thurneysen's great concern over the Law-Gospel vs. Gospel-Law issue. It seems that Thurneysen basically subscribes to the Word of God as the underlying principle, the fundamental concept in which both Gospel and obedience lie. The communication of God's Word, he therefore implies, entails both what God is doing <u>despite</u> man's ways and what He is doing <u>about</u> man's ways. His goals therefore include justification and sanctification. Clinebell writes in favor of a judgment-grace approach, yet in such a non-legalistic fashion as to invoke also a grace-judgment thrust on occasion. For him, the basic concept of relationships allows both listening and confrontational approaches, each of which includes an element of the other.

Whether external or internal goals are pursued, relates to the matter of whose goals are operating. Thurneysen hints at the possibilities in confession. The clergyman who focusses on the externals of the confession, in the sense of the "building up of our church . . . . through . . . confession,"[1] will attempt to fit his parishioner's goals into his ecclesiastical ones, while the pastor who "will go not merely one, but two or perhaps ten miles into the depths of an entangled life if he is asked,"[2]

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[1]Thurneysen, p. 54.

[2]<u>Ibid</u>., p. 73.

will be more inclined to fit his goals for confession into those of the individual.

The counselor too tends to make his goals, those which his schedule and background can handle, determine who will be helped. Clinebell writes, "Pastoral psychotherapy (insight counseling) is a helpful and appropriate activity for a clergyman who has the time and training to do it with competence."[1] However, the usual parishioner's actual potential and the average clergyman's time and training meet more frequently around behavioral goals.

> The most useful counseling goal for the great majority of those who come to a minister is to help them improve the quality of their relationships. The achievement of this goal is often feasible within the limits of the minister's time and training and is precisely what the person needs most. Most counselees have aspects of their personalities which are healthier (more mature) than those which dominated their precounseling relationships. Many of these can learn, without depth therapy, how to utilize their healthier sides in their relationships.[2]

Therefore, the counselor who focusses on behavioral goals will tend to "externally" exercise his goals over those of the counselee.[3] Conversely, effort to maintain the centrality of the counselee's goals will defer the

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[1] Clinebell, p. 32. Cf. chapter 15, Ibid.

[2] Ibid., pp. 32-33.

[3] "The pastor who uses the revised model is more apt to confront the person (within a strong counseling relationship) with the need to face his unconstructive patterns of living. Living in self-contradictory ways which violate one's sense of justice, integrity, and respect for persons is seen as a cause and not just a symptom of inner conflicts. Many people are capable of making constructive changes in this behavior whether or not their inner conflicts are resolved. Therefore, the person's guiding values and the behavior resulting therefrom should be examined, not just in terms of how he feels about these matters (although this is important), but also in terms of how they influence his relationships and sense of worth, and what he can do to live more constructively." Ibid., p. 33.

deployment of the counselor's goals or at least "internalize" them.[1]

Thurneysen has hinted that the confessor's goals determine which type of confessant goals are met most. And though Clinebell encourages flexibility with goals, he recognizes that because of the personality, training, and experience of the helping person, there will always be a tendency to focus on one procedure rather than on another. And it is evident that no one school of confession or of counseling can be flexible enough to meet the diversities of clientele with equal effect. The final contribution which Thurneysen and Clinebell make seems to be the fact that through similar psychologies, through discussions about E-I and I-E goal sequences, they both point to a goal which is neither the helped nor the helper's, but God's. This seems to be their mutual and last resort: No one can be as flexible, or can move things at a relevant step-at-a-time pace, as He.

In regard to the actual interaction of the helped person's and the helper's goals, it would seem reasonable that in both confession and in counseling some sort of compromise in motives is involved. It would not seem completely correct to say that the most significant impetus to-

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[1] "Even if a minister is well trained as a depth counselor, he is wise to invest most of his counseling time in the short-term opportunities which occur frequently in pastoring. Over the years he can give significant help to many times the number of persons he could aid by majoring in long-term, depth counseling." Clinebell continues, "The levels at which a minister counsels should be determined by the points at which his skills intersect the needs of those who seek his help. In many areas qualified therapists are unavailable or in short supply. In most nonmetropolitan settings clergymen with even minimal counseling training have more training than anyone else in their communities. In such therapy-poor areas a minister's skills in depth pastoral counseling may be the only resource for helping those who desperately need psychotherapy. Even if psychotherapists are available in a particular area, their crowded schedules and high fees often make referrals impossible." Clinebell, p. 267.

ward resolution of a malady is the helped person's contriving to get help. Nor would the crucial contribution seem to be simply that of the helper, his very will to provide an opportunity for help. More probably, the resulting end is a mixture of the motives of all parties involved, stemming from their total environment and backgrounds. Following this later perspective, the question becomes more exactly, "How do the helper's goals and the helped person's motivations effect each other, motives which have points of tangency but are always significantly dissimilar?" Whatever the form of the confessional or the pastoral counseling situation, it would seem that the answer to this lies in a closer examination of what appears to be a subtle or not-so-subtle mutual manipulation of motivations taking place between the parties involved. In the first place, there would be the account of how the person to be helped places the other person in a position to have some effect on himself. And in the second place, there is the description of how the helper also persuades the person to be helped and to reach in his direction for that help. Each party would have some perception of the other and of what in the other's goals might be useful to himself and/or the other as well as of what might be unhelpful. Each would be saying to the other in effect, "Not this goal of yours but rather mine here, and yet this other goal of yours must be exercised and not this other one of mine for the moment." Resulting ends would seem to befit a model of mutual interaction.

However, Thurneysen's and Clinebell's chapters, written for confessors and pastoral counselors, attest emphatically to the great and unique influence for the development of goals of faith and growth which these helping persons have. The helper is dominant in one way or another and

is no less controlling despite his sometimes nondirective methods. Though the titles "helper" and "helped," "confessor" and "confessant," "counselor" and "counselee," do not necessarily indicate who is dominant and who is submissive or exactly who is helping whom, and though a case could be made for the importance of the motivation of the needy person to get help, nonetheless the helping person determines the crucial point of contact in his decision to approach or to be approached by the other. This seems to be the general implication of the helping literatures. Thurneysen, for example, recognizes the difference in disposition between whether a certain person would come to a confessor[1] or whether, as in the case of King David, he needs someone to go to him.[2] Clinebell writes of the identical situations.

> He [the parishioner] may be receptive to informal counseling long before he takes the initiative in entering formal counseling. It is very difficult, if not impossible, for some people to make a formal appointment for counseling, even when nearly crushed by their problems. Unfortunately, they feel that to do so would be to admit failure and to damage further their feelings of self-worth. This is why the minister's ability to go to people, make himself emotionally available, establish nonlabeled informal counseling relationships, and perhaps motivate them to accept formal counseling is a priceless professional asset which he should use to the full![3]

Though, humanly speaking, resulting goals are a mutual product of "helped and helper," it is possible that the "helping" literature focusses on the unique influence of the "helper" as a token and analogy pointing to The Helper. Obviously, the source of motivational change is not completely identifiable with either the helped person or the helper, nor is it simply the consequence of all the motivations within these persons' larger

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[1]Thurneysen, pp. 72-73.

[2]Ibid., p. 65.

[3]Clinebell, p. 81.

backgrounds and environment. Thurneysen and Clinebell imply that a fuller story is taking place behind improving human motivations which seems to elude all accounting. It is exactly at this point where every variable cannot be completely defined, that God, "The significant variable," is expressed.[1] Thurneysen and Clinebell manufacture and exercise their various goals within confession and counseling as if they were confident that their entire effort, entwined with that of others, would point through its every limitation and frailty to Him on whom every human endeavor depends. Clinebell's way of saying this, it may be recalled, is to emphasize God as the One who technically establishes all goals, "forgiveness," "grace," "rebirth," etc.,[2] because He Himself is the origin and end of all existence. Thurneysen achieves the same stance by writing in terms of "we," thus placing himself, as the confessor, firmly in the shoes of the confessant. "With all our sins," he writes, "we are sinful before God." "Only one, only God, can forgive."[3] In summary, it appears that an analysis of motivation, which begins naturally with those of the helped person, and expands to include the helper's, considering these persons also within their total situation, ultimately refers to God. The question in confession and counseling regarding "whose goals to follow," remains an existential and valid question, even as God would have every man to be open to His leading.

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[1]"Statistical Limitation" is hardly another name for God, but rather it can be regarded as evidence, within all data, of His involvement.

[2]Clinebell, p. 46.

[3]Thurneysen, p. 46.

Goals and Means.[1] The confessional and pastoral counseling both seem to recognize that, humanly speaking, goals are never means. The literature may be paraphrased with an analogy. When an automobile is out of fuel, and the goal is to get over the mountain, the means of moving ahead is not simply "to get over the mountain." The effective means is, rather, fuel. It is interesting to note that confession and counseling use such graphic analogies to emphasize this point. Thurneysen, though indicating that confession may be in some sense a fitting goal, writes, "It is not I who can help myself through my confessing; Christ helps, Christ Himself and Christ alone."[2] Like health, so too confession, faith, and repentance do not happen at will.

> Repentance can be compared to a sick man who rises from his bed because health has been given him. He does not become healthy because he arises, he arises because health has been given him. We acknowledge our sins and are moved to repent because the Kingdom of God draws near; it is not the other way around.[3]

For Clinebell genuine improvement in a counselee's condition could only be a result of "therapy" of some sort, means which are operative either artificially in an office or environmentally in the situation itself. He too expresses the matter forcefully.

> A person who is emotionally disturbed is unable to establish mutually need-satisfying relationships. To a painful degree he is

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[1]The helping person's goals which he has for the person to be helped, are almost indistinguishable from the goals which the helper has for himself because of the helped person. For example, the counselor's goals for the counselee, those opposite the malady such as "basic need satisfactions," "relationship," "worth," "responsibility," "meaning," "trust," etc. (Clinebell, pp. 18-19), are practically tantamount to those which the counselor has for himself because of the counselee, such as providing "kerygma," "koinonia," and "diakonia" (Ibid., p. 46). Similarly, the confessor's goals for the confessant's "acknowledgement of sin," "repentance" (Thurneysen, p. 48), and "prayer" (Ibid., p. 52), are little different from the confessor's goals for himself, that he provide opportunities for "confession," (Ibid., pp. 53-54) and "words of grace" (Ibid., p. 72). Obviously, though, goals and means to goals are intimately connected.

[2]Thurneysen, p. 61

> blocked or crippled in his ability to love deeply. This is the heart of his problem. He is unable to love God and neighbor fully. To say to such a person, 'You need to love God and neighbor more,' is like shouting to a man floating on a log in mid-ocean, 'What you need is dry land.' Nothing could be truer or less helpful. What he needs is some way of knowing where land is and some effective means of moving toward it.[1]

It is evident that, strictly speaking, goals are hardly means. The motivations of neither the helped nor the helper bring true ends to fruition. It would be only when motives are absolutely appropriate, i.e. when they are God's, that they bring about that to which they refer.

Confessing in Counseling. The many parallels above suggest that perhaps confession does occur within counseling. Moreover, Thurneysen and Clinebell both openly recognize an equivalence of the goals of confession and counseling. "Confession of a sort," writes Thurneysen, "plays a role in psychotherapy."[2] The equivalence to which Thurneysen has reference is most evident because of the similarity of the inevitable cathartic and emotional elements.[3] Though Thurneysen would prefer to say that it is only "confession of a sort," a "secular form to be sure,"[4] which is found in secular psychotherapy, nonetheless he would allow genuine religious confession to take place under "secular" auspices if, as it were, God would allow it. He writes,

> There are physicians who are aware of this ministering aspect in the practice of their profession. And there are even some phy-

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[1]Clinebell, pp. 45-46.

[2]Thurneysen, p. 42.

[3]Ibid., p. 62.

[4]Ibid., p. 42.

> sicians who summon a ministrant for their patients and who in a way act as ministrants themselves from time to time. Consequently we have no reason to distrust the medical profession or to regard it as competition. Sometimes psychotherapeutic treatment by a doctor can go beyond the search for healing and can open the way to a true awareness of sin and thus to inquiry and search for the salvation of forgiveness. Yes, if it is pleasing to God, the miracle of grace can take place in the doctor's office.[1]

This attitude toward "secular" therapy, means that Thurneysen has no reservation about confession being involved informally and yet profoundly in specifically Christian pastoral counseling. Yet one is not to suppose from this that true confession cannot also be blessed within the more traditional confessional arrangement. Thurneysen rebalances the matter, writing, "But since in any event it is grace which is involved, we must continue to have ministry, and there is one necessary ingredient which must never be omitted in and with our ministry: true, evangelical confession."[2] Thurneysen implies that, depending on the situation, essential ministerial goals may be realized in counseling or in confession, or in both together. Clinebell concurs. Because counseling goals may be either uncovering or supportive, therefore when counseling operates as a confession these same goals will be seen as either "priestly" or "pastoral" goals. Clinebell gives an illustration.

> After extended [pastoral] counseling with a man crippled by guilt from the irreparable damage he had done another, a minister suggested that they go together to the church sanctuary. Wearing his pulpit robe to symbolize his priestly or representative function, he invited the man to pray for an awareness of God's forgiveness as he knelt at the Communion railing. Then the minister gave a prayer of absolution and the two joined in the Lord's Prayer.[3]

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[1] Thurneysen, p. 63.

[2] Ibid.

[3] Clinebell, p. 227.

He adds,

> It should be noted that the effectiveness of the priestly acts was built on the foundation of a meaningful counseling experience.[1]

Clinebell is saying that counseling is not incapable of embracing confession, just as, conversely, confession itself properly contains counseling. The goal, depending on the circumstances, may be either one or the other, or a blend of the two.

Summary. In both Thurneysen's confession and Clinebell's pastoral counseling, there is a "turning" of destructive motivation into constructive. In both there is the question regarding exactly whose motivations influence the change for the better, the helped or the helper's. If it were the helper's, the further question is raised in both regarding how his motivations interacted with those of the ill-motivated person. In both, this matter is itself so unclear as to raise the final question regarding when the helper's goals are and when they are not themselves means. All of these problematic considerations, which counseling and pastoral counseling share, suggest an essential equivalence of ministry.

3.d. Conclusion.

Thurneysen and Clinebell definitely relate the goal processes of confessing faith and of growth. They refer to these processes as having the same directional, motivational, and developmental aspects. In all of these aspects it seems that man is not able to distinguish absolutely between what is a proper and what is an improper goal, i.e. between what of the confessant's or counselee's expressions is malady and what is valid goal. Such imprecision is hardly adequate to make a human goal, expressed

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[1]Clinebell, p. 227.

in error, a means of its own positive attainment. The entire question of "whose goal is appropriate, the helped or the helper's," can be illuminated by Him who is Himself the Means of attaining true ends.

The sub-hypothesis is that the confessing of faith can occur in the counselee changes being expressed in pastoral counseling.

C. Means

1. Absolution and Relationship

"Absolution" and pastoral counseling "relationships" do not seem to be uninvolved with each other. "Absolution," the entire communication of forgiveness in the confessional situation, appears to have a function which is parallel to that of pastoral counseling "relationships." According to Thurneysen, forgiveness "reconciles,"[1] "heals,"[2] "consoles,"[3] "instructs,"[4] and conveys all aspects of God's grace and love. Something like this, according to Clinebell, is the function of Christian counseling relationships.[5] "Absolution" and pastoral "relationships" appear somehow connected.

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[1]Thurneysen, pp. 69-70. Thurneysen's concept of forgiveness is intended to go beyond a reductionist use of the term. Forgiveness is "inclusive" (p. 47), embracing Christ with all His gifts. Forgiveness is "the miracle of the uncovering and taking away of our sin: our guilt is extirpated, we are freed from the domination of sin, and a new life is awakened." (p. 72)

[2]Ibid., pp. 60-61.

[3]Ibid., p. 55.

[4]Ibid.

[5]Clinebell, pp. 39-40, associates pastoral counseling relationships with all the aspects of pastoral care suggested by Clebsch and Jaekle, i.e. "reconciling," "healing," "sustaining," and "guiding."

Thurneysen exclaims, "But . . . God forgives!"[1] Across the gulf of sin "Christ has spoken the word of forgiveness; His witnesses, the apostles, receive it and pass it on."[2] "Absolution," properly speaking, is regarded by Thurneysen as a means of conveying Christ's own love.[3] Clinebell, confronted with "alienation from ourselves, other persons, and God," which he has noted "is the essence of 'sin'," boldly announces, "A counseling relationship can help overcome that alienation."[4] The pastoral relationship is, for Clinebell, a means and method, a mechanism which is inseparable from the Good News of God's forgiveness.[5] He refers to an agency in counseling not unlike that of absolution when he writes,

> Thus, counseling is an instrument of renewal through reconciliation, helping to heal our estrangement from ourselves, our families, our fellow church members, from those outside the church, and from a growing relationship with God.[6]

Plainly, Thurneysen and Clinebell are talking different "languages." On the one hand, Thurneysen speaks of "the evangel," a rather verbal message of Good News.[7] On the other hand, Clinebell claims that pastoral counseling "is a way of translating the good news into the 'language of relation-

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[1]Thurneysen, p. 47.

[2]Ibid., p. 50.

[3]Ibid., pp. 56-57.

[4]Clinebell, p. 46.

[5]The relationship to which he refers is, of course, extraordinarily unique, because "All [true] healing and growth are of God." Ibid., p. 48.

[6]Ibid., p. 15; underlining Clinebell's.

[7]"The evangel . . . is the message of the forgiveness of sins, ... the message of Jesus Christ, ... His love for men." Thurneysen, p. 47.

ships,' as Reuel Howe expresses it."[1] Though these forms may differ, being more and less verbal, such modes of communication are bent to the service of God. As Thurneysen and Clinebell would be swift to affirm, the actual means is God Himself. Only because of this, the concepts of absolution and relationship seem to share the fact that they are viewed as the operative levers of confession and counseling. They are, so to speak, the bringing of God's action to bear.

For Thurneysen, the effective power between confessor and confessant is that "The fact remains: 'Your sins are forgiven'".[2] While estrangement from God through mal_relationships with one's fellow man and oneself is the malady, and while reconciliation is the goal, God's atonement extended in fellowship through others is the resolving action.

> Let us now think of the word 'evangelical' which we placed before the word 'confession.' The evangel means and is the message of grace, for it means and is the message of the forgiveness of sins. Indeed, it is the message of Jesus Christ. Can anything else, anything more inclusive, greater and truer, be said of Jesus than this one thing: He forgives! In Jesus, God gave especially tangible

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[1] Clinebell, p. 14. In the following, the central concept of "rebirth" is a radical restatement of "reconciled relationship." "Whether the issues are identified by theological labels or not, they are there at the heart of counseling--sin and salvation (i.e. reconciliation), guilt and forgiveness, judgment and grace, spiritual death and rebirth. In a real sense rebirth to wider worlds of meaning and relationship is the ultimate goal of pastoral counseling. Counseling is an effective response to the words of a young carpenter-prophet, 'You must be born again.' The ministry of counseling is one of the means by which the church helps people experience that truth about themselves, others, and God which alone can make them inwardly free. There is nothing about sound pastoral counseling which is alien to the church's mission." Ibid., p. 46.

[2] Mention should be made somewhere, and perhaps here is as good a place as any other, of the disciplinary and judgmental aspect of forgiveness. It has already been stated that judgment is a concomitant of malady, a tragedy which the person brings upon himself and which may well be final. Because of this, Thurneysen recalls the biblical alternative, "If he does not want to listen, he remains bound;" (Thurneysen, p. 56) "indeed, he becomes even more firmly bound than before." (Ibid, p. 50) But judgment is also God's own doing, administered through helping persons, a chastisement of love, given for the merciful recall of the sinner. The binding of sins,

evidence of His love for man."[1]

The entire point about means, in terms of forgiveness, is who forgives. Thurneysen emphasizes that this can only be God, yet it is God forgiving according to His own manner and institution, through the life of His church.

> This is what Christ ordered, promised, and commanded when He said to His disciples: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.' (John 20:22-23.) And further: 'Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.' (Matthew 18:18.) And Jesus spoke to the whole church when He said to Peter: 'I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.' (Matthew 16:19.) Thus Jesus deposits the word of forgiveness in His church in order constantly to carry out forgiveness in the church. However, whosoever desires and hungers for forgiveness comes to Him, to Christ. And whoever comes to Christ will not be cast out. (John 6:37.) Conversely, whoever passes the

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church discipline, and excommunication, are exercised in the radical effort to communicate the Gospel. In this vein, Thurneysen comments on Matthew 18:15-20: "The men mentioned in this passage go before their brother to 'tell him his fault.' But again it is not their task to bring their brother to the point of acknowledging his sins before them. Rather they make his sins known to him in the name of the Lord. It is not they who judge, it is the Lord. It is also not up to them to forgive. Their brother is to return to the church, where the word of forgiveness of the Lord quite certainly awaits him. According to our [oftentimes overly rigid] rules of confession the sinner is to acknowledge his sins, that is, he is to state them. But in this passage the sinner is told his sin, and the decision is made from above. Either he listens to the Word of the Lord in the church--and this is a constant miracle--or he stays away and his sin is retained. . . . The action of the Lord is the all-embracing [one], into which the sinner is drawn." (Ibid., pp. 67-68.) It must not be forgotten that it is the mutuality of confession, which Thurneysen implies exists also between confessor and confessant, inasmuch as both parties stand under God's judgment, which gives proper perspective to the confessor's "telling another person his fault." Again, absolution does include the making of assessments of negative conditions in another person's life as a part of its positive directives for implementing the Good News. "He [Jesus] transformed their lives, He placed them on the new path of obedience, perhaps with the few words 'Go, and do not sin again' (John 8:11), sometimes even without words. In and with forgiveness there comes over men a transformation and change. In and with grace the command is present, but not as a [merely condemning] law which is imposed upon us." (Ibid., p. 71.)

[1] Ibid., p. 47.

> church by, passes Christ by and will not be freed from his sin. He continues to be bound; indeed, he becomes even more firmly bound than before. In this way the church becomes the place of final decision, and in this way the 'keys of the kingdom of heaven' are handed over to the church.[1]

For Clinebell, the basic ingredient is the counselor-counselee relationship. It is love on a vertical dimension, experienced horizontally.

> The essential change force in any effective counseling relationship is the unearned, freely given acceptance which mediates divine grace. Only when something of an agape quality is experienced by the counselee will growth occur. . . . [Trust develops] as rapport grows in response to experiencing a measure of accepting love which does not have to be merited or earned."[2]

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[1]Thurneysen, p. 50.

[2]Clinebell, p. 48. Clinebell, speaking of acceptance, adds quickly, "Accepting a person does not mean that the counselor accepts irresponsible aspects of his behavior." (Ibid.) The element of making negative assessments can be mentioned here only briefly though it is an inherent and important part of the means of love. In keeping with his theme of "rebirth," Clinebell is caught up in the tasks of midwifery, the making of sometimes difficult decisions, corrections, and surgical operations. The ideas he has collected regarding a method of confrontation in counseling are appropriate in this connection. "Psychiatrist James A. Knight has found confrontation to be particularly useful in helping young adults move toward maturity. He states: 'The young person is in need of face-to-face relationships with authorities who demonstrate their concern for the individual both by support and by judgment. During the tumultuous periods of psychological growth, confrontation at appropriate times will serve to open pathways for growth and to set necessary limits to behavior.' He cites R. J. Lifton's delineation of the three steps involved in personal change--confrontation, reordering, and renewal." (Ibid., pp. 239-240.) Along with the confrontational approach, the counselor's role as an instrument of God's judgment must be clear. "Somehow the minister must 'depedestalize' himself in the eyes of the counselee. He must let the person know that, in a fundamental sense, he is 'in the same boat'; he too is under judgment and in need of grace. If he confronts the person from a pedestal of ethical 'one-upmanship,' or seems to be doing so, the guilt-burdened person is forced to respond defensively. In contrast, the implementation of the principle of mutuality has an automatic de-repressing effect on hidden guilt feelings. In 'integrity therapy' this is done by the counselor serving as a model of openness. 'As early as possible in the interview the therapist 'opens his life' to the troubled person. . . . Only after his own gesture of trust does the therapist look for a response from the subject.' This self-disclosure removes the helping person from any pedestal he may have been on in the counselee's mind and serves as a dynamic 'invitation to openness' (Drakeford). By describing (briefly) his own struggles with guilt, depression and fear the pastor practices the principle

While the counselee's malady is basically that of mal-relationship with others and with God and while the refurbishment of that relationship with God and with others is the goal, the counselee's relationship with the counselor who is himself engrafted into renewed relationship with God, becomes a new reality in the counselee's life. The pastoral relationship is for Clinebell a very unique one. Thus he could write, "A counseling relationship can help overcome that alienation from ourselves, other persons, and God."[1] The basic therapeutic ingredient is who the Relationship is with, or who the Counselor actually is. That is, the pastoral counselor is not a person simply locked into the same or similar tragedies as the counselee, despite the maladies which he shares with others, but is a person[2] who conveys the unique authority[3] of a personal relationship with God.[4]

The matter of who absolves pertains also to the matter of ordained and non-ordained ministries. What Thurneysen says about clergy and lay absolutions appears to parallel the provision for therapeutic counseling relationships at both professional and lay levels in Clinebell. Thurneysen makes several comments on the matter.

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[1]Clinebell, p. 46.

[2]"The effectiveness of any form of pastoral counseling will always be contingent on one factor--the pastor himself. To the degree that he is open, genuine, free, self-accepting, and growing, he will naturally foster these qualities in others, even if his counseling methodology is inadequate." Ibid., pp. 37-38.

[3]Clinebell sees authority in flexibility, pp. 30-31.

[4]Again it is appropriate to quote Clinebell. "In a real sense rebirth to wider worlds of meaning and relationship is the ultimate goal of pastoral counseling. Counseling is an effective response to the words of a young carpenter-prophet, 'You must be born again.'" Ibid., p. 46.

> It can be, and frequently is, the pastor [to whom we go for confession]. The existence of a church with a pastor who is commissioned to minister and is thus prepared to hear confession is a sign that grace is present and that it waits for us.[1]

Thurneysen notes that in some congregations the revival of the practice of confession has focussed on the ordination of the ministering party.[2]

> Some of those who would revive the institution of confession in the evangelical church cannot emphasize strongly enough the authority of office of the evangelical pastor and for this reason insist that confession can be heard only by the pastor by virtue of his office; under no circumstances will they permit confession to be heard by any ordinary church member. Where will this overevaluation of the office of pastor lead? Woe to all clericalism! Clericalism imperils the sole validity of grace in that very church which professes to live by grace alone.[3]

Therefore Thurneysen emphasizes,

> Once more let it be repeated: The ministrant does not at all need to be a clergyman. Part of the freedom of grace consists of the fact that Christ sends to us just any brother or sister in the church, any of the lowest, or someone whom we do not know and have not summoned.[4]

Thurneysen does allow for differences of specialization in ministries, as for example the particular abilities which derive from certain background and training experiences characterizing the ordained pastor,[5] "but" he adds,

> on the other hand, of what value are all so-called talents

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[1]Thurneysen, p. 72.

[2]Some suppose that "it cannot be merely one's neighbor who hears the confession. It must be the pastor, that is, a holder of church office, to whom alone has been entrusted the special authority necessary to hear confessions and grant forgiveness." Ibid., p. 42.

[3]Ibid., p. 58.

[4]Ibid., p. 73. "Why should confession not also be heard by sisters in the church?" Ibid., p. 56. Cf. also p. 53, Ibid.

[5]"Humility, devotion to one's neighbor, real encounter with him,

> and training in ministering? They can give us a false sense of security if we do not have a heart which listens to God. Let us respect psychology, but it is nothing in ministering without the prayer of faith, because it is nothing without the miracle of grace which comes upon us and for which we can only make supplication. The true ministrant is the ministrant who has been blessed.[1]

Thurneysen underlines this essential aspect of all forms of ministry. Being "gifted" in his terminology means being "graced" as "righteous," being "a man whose sins are forgiven."[2]

> But are there not some people who are particularly gifted ministrants? If there are such ministrants, they themselves do not know of their so-called gift. Men who know, or think they know, that they are gifted do not have this gift at all. What is meant by the word 'gifted'? Certainly only one thing is meant: called and pardoned by Christ.[3]

Clinebell too reduces ministry to a matter of one's being a Christian.[4] He explains the point at length.

> Since World War II there has been a dramatic rediscovery of a striking fact--every Christian has a ministry because he is a Christian, whether or not he is ordained. This awareness gives the layman a new self-image. He is no longer a second-class Christian who leaves 'spiritual' work to the clergyman. Because he is a layman he has a vital, unique ministry to the world beyond his church--to his neighbor, his business associates, his union, his friends, his enemies, and to the dis-advantaged, rejected, and exploited in his community. The vitality of the ministry of the laity has already reach-

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and then total reliance on grace, do not preclude the need for certain abilities and gifts, and even training. We must above all have training in the Holy Scripture which alone teaches what true ministry is. The ministrant must also have the gift and ability to understand men; that is, he must know human nature, and training in psychology can be of real service." Thurneysen, p. 73.

[1] Ibid.

[2] Ibid., p. 68.

[3] Ibid., p. 73. Another comment of Thurneysen's bears repeating: "Christ bows to no rule of confession and thus . . . even in false confession He can show Himself to be who He is. This fact can strengthen and comfort us ordinary ministrants not equipped with special gifts; it can strengthen and comfort every ordinary pastor or layman who practices the ministry of forgiveness on tormented consciences." Ibid., p. 75.

[4] Clinebell quotes the basic injunction enjoined upon all Christians, "'Bear one another's burdens, and so fulfil the law of Christ.--Gal. 6:2.'" Clinebell, p. 282. Cf. entirety of chapter 16, pp. 282-292. Ibid.

> ed a level which has not existed since the early decades of the Christian movement. The potentialities of this development are almost unlimited. It is like a fresh wind blowing across the church, awakening a growing group of lay men, women, and youth to an exciting ministry to persons. This lay renaissance is based on the rediscovery of the New Testament understanding of the church as (a) the people of God--a fellowship bound together by a covenant with God; (b) the body of Christ--an organic unity in which every member is an instrument of his healing spirit in the world; (c) the community of the Holy Spirit--a caring, reconciling community in and through which the living Spirit can work. The New Testament word laos, from which 'laity' and 'layman' are derived, refers to all Christians! The 'ministry of reconciliation' (described in II Cor. 5:17) was entrusted to the whole church, not to a set-apart professional ministry.[1]

Clinebell continues,

> What, then, is the clergyman's function? He is, by his training and ordination, equipped and designated to function as a leader and a specialist in that which is the work of every Christian. Instead of being a one-man band who plays each Sunday for a passive congregation, he should be the conductor of an orchestra, who helps each person make his unique contribution to the symphony of the good news. His key role is described in Ephesians--'to equip God's people for work in his service.' (4:11-12, NEB.) His job is to train, inspire, guide, coach, and work alongside the lay ministers as a 'teacher of teachers,' 'pastor of pastors,' and 'counselor of counselors.'[2]

Not only is the ordained ministry unique, but the lay ministry is itself a most important specialization. Clinebell quotes from the "Report of the Second Assembly of the World Council of Churches."

> Any emphasis on the ministry of the laity means not only training but a special kind of pastoral care. Laymen and women should be encouraged to use the pastoral gifts that many of them possess. Mutual care of members by each other as well as by the clergy is needed in the Church. Christians have many natural opportunities for the pastoral care of neighbours, workmates and others.[3]

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[1]Clinebell, pp. 282-283. "The implications of the lay renaissance for pastoral care and counseling are profound and challenging: A local church ——— should strive to become a healing, growth-stimulating, redemptive organism. Pastoral care, rightly understood, is a function of the entire fellowship." Ibid., p. 283.

[2]Ibid., p. 283.

[3]Ibid., p. 282. From The Evanston Report (New York: Harper and Brothers, 1955), p. 170.

On the basis of the above, it appears that Thurneysen and Clinebell concur in the understanding that, though differences in helping capacities are not without value, there is a common role of being forgiven and therefore forgiving persons, a common capability deriving from its given Source.

A summary of this entire section is in order. According to Thurneysen and Clinebell, the operative power for both confession and counseling derives from God. The vertical relationship is The effecter. Yet, exactly because of the vertical, the horizontal dimension is crucially involved. Both absolution and pastoral relationships are horizontal arrangements which serve as catalysts for the implementation of the vertical event. Both involve a "helper person" who in each case is technically as ill as the person seeking help, and yet who uniquely and genuinely helps others, with diagnosis and treatment, despite himself. The helping person's assets and station in life, whatever these may be, become singularly endowed by God Himself.

The sub-hypothesis for research here is that absolution in the confessional and interpersonal relationships in pastoral counseling are related.

2. The Limitations and Potentials of Means

2.a. Means and Grace.

Any means by which man chooses to help himself or his fellow man is limited and woefully inadequate when it represents his effort to do so "on his own."[1] However, any means which man uses "on his own under God" is fully adequate to help men, exactly because God has

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[1] "In evangelical confession forgiveness is a gift, nothing but a gift. Man can do nothing to obtain it. He receives it." Thurneysen, p. 57. In counseling, Clinebell speaks of accepting love which, mediating divine grace, "does not have to be merited" and is "unearned." Clinebell, p. 48.

established such means to help men. Effective instruments of help are always a matter of grace. But grace has occurred. Christ is born and has died and risen again for all. Therefore, the means, the communication of the Good News, has been made concrete. There are patterns by which he conveys His new life from one man to another, forms which, according to His kindness, men cannot destroy or control. His people will always speak of means of grace, whether they use these or other terms, because they will always be speaking of Jesus, sharing His words, living His deeds, and contemplating the whole process of how He is making Himself known through themselves to others.[1] Reflections on means are always reflections on grace. Basing their thoughts on Christ Himself as the Means, Thurneysen and Clinebell indicate that confession and counseling have much in common because of the inadequacy of the helping persons. It bears repeating that Thurneysen has written,

> But are there not some people who are particularly gifted ministrants? If there are such ministrants, they themselves do not know of their so-called gift. Men who know, or think they know, that they are gifted do not have this gift at all. What is meant by the word 'gifted'? Certainly only one thing is meant: called and pardoned by Christ. . . . Pardon must be given each time anew, in each individual conversation. It is an event, not an institution; without it ministry becomes routine, and routine is the opposite of calling. . . . Christ bows to no rule of confession and thus . . . even in false confession He can show Himself to be who He is.[2]

This, Clinebell attests, is also the counselor's only proper disposition.

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[1]Thurneysen has some difficulty with the expression "means of grace" because of associated practices of "pious self-help" (which, as in the case of Simon Magus, are "on the way to magic," Thurneysen, p. 61), though he is not against means of grace used as instituted by Christ.

[2]Ibid., pp. 74-75. "But is not evangelical confession . . . a fallible human action time and time again? Yet who is able, who wants to keep Christ from giving His grace in a fallible human act?" Ibid., pp. 60-61.

> My personality, with all its flaws and frailties, has been used as an instrument by which the power of the universe brought healing to another human being.[1]

The ministrant or pastoral counselor is simply not adequate "on his own" to handle the means of God's help for others. His dealings with the Scriptures, the Gospel, the sacraments, his words about forgiveness, and his involvements in relationships, have no potential without God's gift of Himself.

Confession and counseling both have basic concerns regarding the significance of their methods and instruments of help. Thurneysen views absolution in the following way.

> Forgiveness and the disclosure of sin take place . . . not through us or through investigation of one's conscience by a priest; rather it is disclosure in, with, and under the forgiveness of Christ in His word. . . . To be sure, human words do exist, the words of the witnesses in the Holy Scripture and the words of those who explain and communicate this witness, but they exist in such a fashion that it is Christ's own Word which comes to us in, with, and by these words. . . . There is one thing above all: the church prays, she speaks to her Lord because He has spoken to her. We enter into communion, that is, into association with Him who calls the church to Himself in His Word and with the signs of holy deeds.[2]

Therefore Thurneysen continues,

> The sole function of our fellow man . . . is to express the word of Christ which He has already spoken. . . . Even if the brother to whom I acknowledge my sin should dare say to me, 'I absolve you,' he would do so only on the basis of Christ's words. Even then his "absolvo te' is nothing other than the form of the word in which Christ Himself absolves.[3]

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[1]Clinebell, p. 44.

[2]Thurneysen, p. 52.

[3]The person and work of Christ is related to the nature of the Church. Thurneysen explains, "Sins are forgiven! But this forgiveness must be effectuated, dispensed, and imparted--all of which is done through Christ. Christ has deposited His word of forgiveness in the church. Christ does not remain off to Himself; He gathers about Him a people in

Thurneysen quotes Luther,

> 'Now wherever there is a heart which feels its sins and desires consolation, it has here an unfailing resource in the Word of God, that God through a human being releases and acquits it of sins.'[1]

Clinebell, it may be recalled, puts the matter this way.

> Counseling becomes a way of communicating the good news to . . . persons by opening them to life and relationships. Until they have experienced accepting love in a relationship, it cannot come alive for them. Until they are grasped by grace in a life-to-life encounter, the Christian message can neither touch nor release them. A counseling relationship is one place where this incarnation of grace can occur.[2]

Again, Clinebell adds,

> The counselor is a catalyst in a process which he does not create, but which he has learned to release and facilitate. This philosophy of counseling is both theologically valid and practically useful in that it helps the counselor keep his perspective. His effectiveness depends on his awareness that healing and growth take place <u>through</u> him rather than as a result of his psychological cleverness. He must accept in his heart the truth of Paul's familiar words: 'I planted, Apollos watered, but God gave the growth'.[3]

What both Thurneysen and Clinebell appear to be saying is that Christ works through His people. In other words, in both confession and in counseling, God communicates Himself through the pastoral relationship.

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whose midst He does His work. To be sure, He is the sole source of forgiveness. . . . The church now becomes His body, whose head He is, and in the church there consequently flow the rivers of forgiveness. We must not understand this to mean that Christ steps back behind the church; rather He comes to the fore in His church. Forgiveness takes place in the Holy Spirit, but the Holy Spirit is the Lord Himself, living and present among His own. Thus when there is forgiveness in and through the church, it is Christ Himself who forgives. That the church could pronounce the word of forgiveness through her own power is neither said nor implied. There can be forgiveness only in the authority of Christ." Thurneysen, pp. 49-50.

[1]Thurneysen, p. 56, quoted from Martin Luther's <u>Large Catechism</u>, "A Brief Admonition to Confession," translated in <u>Smaller and Larger Catechism</u>, 2nd edition (Newmarket, Virginia, 1855).

[2]Clinebell, pp. 46-47. Though Clinebell regards pastoral counseling as primarily <u>diakonia</u>, the implementation of faith in loving service, he sees it also as <u>kerygma</u>, a means of communicating (teaching and preaching) the gospel. <u>Ibid.</u>, p. 46.

2.b. Two Forms.

There are two aspects of the means of absolution and the means of counseling relationships which appear to parallel each other and which help to divide the subject for more careful study.

On the basis of Thurneysen's and Clinebell's chapters, one notes that both absolution and counseling relationships can offer help in direct or less direct fashion. For example, in both, reconciliation can be communicated by actions or by words. Again, in both, forgiveness can be conveyed by words which are simple, direct, and forceful, or by a fuller conversation and exchange which applies the message more intimately in terms of the hearer's feelings and thinking. The helping person may be formal, even ritualistic, or he may be rather informal. He may use and emphasize external measures or he may manipulate internal factors.

Absolution lends itself to being described either as an act or as words. Its nonverbal character is displayed in Thurneysen's use of the term "sign."[1] And as a spoken "word," absolution can be highly verbal.[2] Thurneysen notes that Christ "calls the church to Himself in His Word and with the signs of holy deeds."[3] There seem to be tendencies to perceive

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[1]He remarks, "The existence of a church with a pastor who is commissioned to minister and is thus prepared to hear confession is a sign that grace is present and that it waits for us. Thurneysen, p. 72.

[2]Christ has spoken the word of forgiveness; His witnesses, the apostles, receive it and pass it on. In the proclamation of His word the church repeats it after the apostles, and the word of forgiveness becomes efficacious among those who say it and among those who hear it." Ibid., p. 50.

[3]Ibid., p. 52. At times Thurneysen focuses on the direct effect of the confessor's personage as a whole: "[One has] here an unfailing resource in the Word of God, that God through a human being releases and acquits [one] of sins." Ibid. p. 56. The help comes through "a human being." At other times Thurneysen dwells on a part of the confessor's person, for example on what he is saying: "[There are those who need to hear] this language of the gospel particularly directed to him." Ibid., p. 55. The help in this instance is centered in the "language" of the helping person.

Christ in ways which lean either toward absolution's external efficacy or toward the inner intention of absolution. Sometimes His Presence is described in terms of visible elements and called a "sacrament"; at other times it is portrayed in terms of an invisible and more rational dimension. Thurneysen points to both the use and the disuse of the concept of sacrament.[1] It is as if some stress God's immanence and imply therewith His transcendence, and others verbalize His transcendence while implying His immanence. Though the literature waxes strong with black-and-white distinctions in this matter, the differences are not always evident in practice. Consistent with their views of the Word and sacraments in general, some emphasize "This is . . . " God's act, and others "This represents ... " God's act. Thurneysen notes these implications in the formulae, "I absolve you" and "Christ absolves you."[2] The one seems to argue "The church alone forgives you;" the other insists "Christ alone forgives you." Yet as they stand, these are half-truths, even as the Head is not separate from the body.[3] The first view tends to go hand-in-hand with regarding the absolution in association with the penitential acts of the absolved, and the second tends to regard the absolution as somehow connected with

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[1]"Unfortunately, the revivers of confession in our church have no hesitation in calling their 'evangelical confession' a 'sacrament.' However, we shall not quibble about words." Thurneysen, p. 44. Thurneysen's chief difficulty with the sacramental aspect of confession is due to its legalistic usage by some. He writes that "the concept of sacrament" is in the same jeopardy as "the concept of confession" due to coercive practices and association with the notion of sole priestly power which implies control over grace.

[2]Ibid., pp. 56-57.

[3]Ibid., pp. 49-50.

his contrite thoughts and feelings. The former is more concerned about form and ritual; the latter allows more paraphrase and is liturgically freer.[1] Though Thurneysen tends to identify with the latter approach, and flexibility in this dimension is not one of his keynotes, he does emphasize that "the nature of confession is [that] it cannot be organized,"[2] by which he also means that evangelical forms too dare not become ossified. Thurneysen encourages a broadened ministry which includes an adaptive confessional pastorate because, as he would say, of the "free grace" of God.[3]

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[1]Thurneysen's own particular bias regarding the formal/informal issue is interesting. He mentions several times that confession and absolution are like a "conversation" (Thurneysen, p. 72) or "discussion" (Ibid., p. 73). He writes, "It is all a matter of grace, and grace is not tied . . . to a printed liturgy . . . . When grace does emanate in a liturgical form, it is not because of the liturgy." (Ibid., p. 74.) However, Thurneysen has failed to add that when grace emanates in a situation of freer form, it is not because of the informality either.

[2]Ibid., p. 72.

[3]Ibid., p. 74, et passim. Incidentally, both the external and the internal approaches involve "listening," though it is more celebrated in the systems which emphasize internals. Listening apparently can be a nonverbal form of forgiveness itself. Thurneysen provides the cues for, but hasn't developed, the nonverbal aspects of absolution. If Jesus' own ministry as Thurneysen describes it, is a pattern for his followers throughout time, then it is to be noted that Jesus sometimes "heard" unspoken confessions, as in the case of the adultress whose disgrace the scribes brought before Him (John 8:1-11), and He "placed them on the new path . . . sometimes even without [the] words, ['Go, and do not sin again.']" Ibid., p. 71. There were times when he would address someone verbally, "Be of good cheer; thy sins be forgiven thee" (Matt. 9:2), Ibid., p. 55. But there were other times, as with the Samaritan woman at Jacob's Well (John 4:6-29), when His forgiveness took another form. "The penetrating eye of Jesus saw what she was before she could lay open her life to Him. And at the same moment He revealed Himself to her as the ambassador of God." It was His "presence" (a frequently used concept in Thurneysen), His listening and His speaking rather than just His speaking alone, which conveyed the reality of her forgiveness. Ibid., p. 70. Cf. footnote 2, p. 111 , below.

There are then two emphases regarding absolution. The one stresses the externals of the office of the absolver; the other, the internals of his office. The validity of the first may derive from ordination, by the laying on of hands. The second may point to a succession in the apostolic Word, appealing to the ministrant's personal calling.

Counseling relationships too lend themselves to being characterized by externals or internals, being oriented to action or to talking, to non-verbal or to verbal events.[3] There is no absolute division within a therapeutic relationship between what the counselor is "doing" and what he is "feeling and saying." Nonetheless, this is in rough form the distinction which Clinebell attempts to make when he describes counselors sometimes using direct external confrontation and at other times using less direct avenues of internal influence. He calls the former "person-centered" in contrast to the latter "client-centered" approach.[1] The authority of the counselor is more openly exercised in the former, applying itself selectively in giving advice, inspiring, depth-teaching, sustaining, guiding, feeding emotionally, comforting, encouraging, etc. This contrasts with what in client-centered methodology Clinebell calls an "avoidance" of the use of authority,[2] by which he actually means a less direct use of counselor authority, one which adapts itself more consciously to the counselee's own motivations and "authority." Clinebell also sees a distinction in regard to counseling structure, though his notion that Rogerian client-centered

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[1]Clinebell, p. 30.

[2]Ibid., pp. 30-31.

[3]Clinebell refers to "the multiple levels of communication, verbal and nonverbal." Ibid., p. 62. "'Communication,'" he writes, "includes all the verbal and nonverbal ways in which persons transmit feelings, attitudes, ideas, decisions, and hopes." Ibid., p. 103.

counseling is the rigid approach and his rather behavioral approach the informal one, is oversimplified.[1] Again, such distinctions here are artificial and made only for the purpose of analysis; Clinebell entertains many schools of thought in counseling which would have to be forced if they were to fit either the directive or the nondirective categories.[2] In fact, Clinebell makes such distinctions only to emphasize that the able counselor is one who is flexible in his work, using one or the other or a mixture of these and other approaches as needed. Despite his own bias toward directivity,[3] Clinebell's basic method is flexibility itself, an openness to multiple-methodology[4] in a manner not distinct from an openness to The Good Shepherd Himself.

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[1]Clinebell, pp. 28-29. Clinebell's basic point regarding structure is that both the formal and the informal arrangements are useful. However, he personally shies away from "appointments, definite time limits, a private meeting place, and the label 'counseling,'" and he welcomes "a parishioner's living room, . . . a committee room following a meeting, or standing in a hospital corridor outside the operating room." Ibid., p. 29.

[2]Cf. footnote 3, p. 109, above. Clinebell too emphasizes the "nonverbal" message inherent in the listening role of the counselor. Listening is itself a positive message, conveying acceptance, because it is a "feeling and being with the person in an alive human relationship. This is what the existentialists in psychotherapy call 'presence'." (Ibid., p. 60.) "Quinn found that the heart of 'understanding' a counselee's meanings is an attitude of desiring to understand. It is this desire that communicates caring acceptance to the troubled person, causing him to permit the counselor to establish a beachhead of understanding in his inner world. . . . After a reasonable degree of understanding has been achieved, whatever decisions are made, by the counselee or collaboratively, will tend to be reality-oriented and therefore sound." (Ibid., p. 63.)

[3]Ibid., p. 23. "It is the purpose of this book to offer a revised model for pastoral counseling based not on sight-oriented, uncovering psychotherapy, but on relational, supportive, ego-adaptive, reality-oriented approaches to therapy. I call this model 'relationship-centered counseling.'" Ibid., p. 23.

[4]Ibid., pp. 36-37.

Therefore, two emphases in counseling relationships are evident. The one view locates therapy in the direct, behavioral, and perhaps whole-body activities of the counselor's person. The counselor uses his active presence to declare in effect, "You are . . ." helped. According to the other view the counselor casts himself in a role where his inner will and thoughts are more evident. He is supportively saying, in effect, "May you be. . .helped."[1] The counselor's ability or authority, then, definitely derives from his personhood, something manifest as a whole or in its parts. And this, according to his knowledge, skill, personality, and experience--under grace--will incline his counseling methods more one way or another.

It should be noted that one or the other approaches in absolution and in counseling relationships, would be more appropriate to the helping person's particular personality. Moreover, the individual bent of the helping person should ideally match the particular needs of the person who is to be helped. It is at the meeting point between the helped and the helper where, with all the impossibility of man arranging things appropriately especially in regard to his fellow man's eternal welfare, grace must occur. The helping person is only so flexible. The helped likewise. That the method chosen by the individual absolver or counselor truly conveys genuine and relevant help, appropriate to the other person's actual need and eternal goals, can only be due to grace. Grace wins the battle along the frontier between the fabric of the helper and that of the

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[1]Clinebell's bias, however, is for the first approach which he sees as a revision of the second: "The revised model picks up the later [sic] Rogerian [emphasis on 'congruence,' chapter 17] and existentialist (in psychotherapy) emphasis on the counselor bringing himself to the person rather than some image of a 'counselor.' " Clinebell, p. 38.

helped. Grace makes the human manipulations of both confessional and counseling situations living and eternally efficacious means. Grace redeems the misunderstanding in the argument between the "I forgive and help you" and the "God forgives and helps you" approaches used by Christians. It is noteworthy that the so-called "Roman Catholic-Protestant" debate regarding means, exemplified in controversies over the ministration of forgiveness, is actually an argument about external and internal aspects of the activities of the ministerial office to change people's lives. It is interesting to realize furthermore that a parallel tension pervades the directive-nondirective methodological issue in the ministry of pastoral counseling, an issue which in turn is linked to the behavioral-phenomenological controversy raging within secular psychologies.

The "two forms" of help which have been stressed above, hardly represent absolutes. There are, indeed, many ways of looking at and grouping various methods. The two approaches outlined constitute, however, encouragement for confessional and pastoral counseling practices to loosen up from their single and monolithic ideologies, to let God be God, and to become more flexible and able servants of His.

2.c. Summary.

In summary, it becomes evident that Thurneysen and Clinebell indicate that, as means, both absolution and counseling relationships have external and internal forms.[1] Moreover, due to man's inability to

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[1]The external-internal aspects of means in absolution and in counseling relationships can be illustrated in terms of the social and medical models referred to in the previous discussions of malady and goal. According to the social model, the social relationship of the confessor or counselor may be regarded as "being" God's act or as "representing" God's act. And similarly in counseling, the relationship may be under-

ascertain one absolute form of help, these varied forms of help have radical limitations which--by God's own act in the incarnation, crucifixion, resurrection, and ascension of His Son--are transformed with radical power. That these finite measures, absolution and pastoral rapport, the communications of frail men, refer beyond themselves and are endowed with the Infinite, can only be a Gift. In this regard, the limitations and potentialities of absolution and those of pastoral counseling relationships, are parallel.

The sub-hypothesis for research here is that the utilization of absolution in the confessional has similarities with the employment of personal relationships in pastoral counseling.

3. Absolution and Relationships as Processes

It appears that absolution and counseling relationships, as they are applied as means, constitute processes. As previously noted,[1] for example, absolution entails judgment and the therapeutic relationship involves assessment-making. In this section, firstly, the actual absolving and relating events will be only generally and briefly compared, while, secondly, a more careful examination will take into consideration the circumstances when various numbers of people are involved. The processes of absolving and

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stood as little else than a relationship with God or as involving Him only through one's dealings with the counselor. In medical terms, absolution is God's own medicine or it is a medicine analogous to His healing. Counseling relationships too heal because of God Himself or because of some arrangement deriving from Him. The use of means of help in one or another manner, within any model, is only as serviceable as it points up the sheer grace, the presence and reality of Jesus Christ.

The external-internal elements in means also relates to the matter of "sequencing" means, a consideration introduced in this paper pp. 78ff. Cf. the special comments regarding "judgment" in footnotes 2 on page 96. and 2 on page 98, as well as the further references given.

[1] Cf. preceding footnote for references.

counseling relationships may be compared in terms of the variety of individual and group arrangements.

3.a. Absolving Relationships.

There seems to be some ground for a sort of two-way equation between absolution and pastoral relationships. Absolution is itself a new relationship; a pastoral relationship is an absolution.

Thurneysen recognizes that the means of help in Christian forgiveness is not totally unlike the relationship help in psychotherapy. Both can be said to have at least some similar effects, and this, Thurneysen believes, can be true whether the psychotherapy is offered by a Christian or another person. He refers to a similarity of a "cleansing and clarification of sorts." But he implies more.

> Is not the process of confessing significant and useful in itself, quite aside from Christ's act of grace which can take place in confession? . . . . Regarded along these lines--that is, aside from the word of forgiveness--confession is a psychotherapeutic process, a sort of cleansing treatment for the psyche. . . . Far-reaching psychological perception and highly significant psychotherapeutic counsel come into play. Ministry becomes psychotherapy in religious garb, and psychotherapy becomes a substitute for confession. For that reason the man whose soul is oppressed, the man who seeks help, will today perhaps no longer go to a priest or to a pastor, but rather to a physician. . . . And why not? We have no desire to challenge the amazing success of modern psychiatry; we rejoice in it. Whether or not he knows it, the physician is also in the service of God. And because the physician does assume therapy of psychological ills, the ministrant is directed once again to the quite different task with which he is charged. The healing of mental sickness, release from psychic constrictions, cleavages, and complexes in the sphere of the inner nature of man is one thing, but encounter with God, freeing man of guilt before Him, breaking the fetters of sin, and saving man from the power of darkness is something quite different. Modern medicine may make great achievements in healing, but medicine has not yet cured the sickness of sin so that the infirmities of body and soul are actually eliminated. This healing, healing from the affliction of sin, is the work of the grace of Christ and is what is involved in the forgiveness of sins through the communication of the Word of God to the church. Here is where living ministry has and will keep

> its place and its mission alongside and beyond all [secular] psychotherapy.[1]

Thurneysen's distinction between Christian forgiveness and secular or unchristian psychotherapeutic methods such as relationship acceptance, need not preclude a parallel between pastoral forgiveness in confession and pastoral acceptance in Christian counseling situations. Thurneysen himself adds,

> There are physicians who are aware of this ministering aspect in the practice of their profession. And there are even some physicians who summon a ministrant for their patients and who in a way act as ministrants themselves from time to time. Consequently we have no reason to distrust the medical profession or to regard it as competition. Sometimes psychotherapeutic treatment by a doctor can go beyond the search for healing and can open the way to a true awareness of sin and thus to inquiry and search for the salvation of forgiveness. Yes, if it is pleasing to God, the miracle of grace can also take place in the doctor's office.[2]

Therefore, the absolving pastoral confessor, the accepting pastoral counselor, and the Christian psychotherapist, could all, to use Thurneysen's own expression, be instruments of "Christ's act of grace."[3] While comparing Christian forgiveness and non-christian uses of acceptance, is not the present thesis concern, Thurneysen's emphasis that God is Himself the Means and that He sees to it that ministry is perpetually being established on darkened frontiers, is an important point. In view of Thurneysen's broad orientation, pastoral counseling relationships would not be essentially separable from absolution.

Clinebell makes no open conjecture that the forgiveness of sins might actually be offered in secular therapeutic relationships,[4] but for

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[1]Thurneysen, pp. 61-62.

[2]Ibid., p. 63.

[3]Ibid., p. 62.

[4]Clinebell has, however, remarked, "All healing and growth are of God." Clinebell, p. 48.

him it is obvious that absolution is mediated through pastoral counseling relationships. Speaking of an instance of confession and absolution in the case of a man crippled by guilt from the irreparable damage he had done another, Clinebell comments that

> the priestly acts [the prayer for awareness of forgiveness and prayer of absolution, etc.]. . . were channels of grace by which forgiveness came alive for that man. It should be noted that the effectiveness of the priestly acts was built on the foundation of a meaningful counseling experience.[1]

Clinebell would say that if absolution is to facilitate ultimate reconciliation, it must never be detached from the realities of pastoral relationships. Pastoral counseling relationships are not essentially distinct from absolution.

If it is true that confession and absolution, and pastoral counseling have human relationships in common, the actual quality of those relationships is crucial. Both Clinebell and Thurneysen seem aware of the miraculous use to which God puts ministering relationships. While it is emphasized in counseling that the emotional inability of the counselor to rise above his own problems, seriously prevents the counselee from resolving his problems,[2] Clinebell holds out the work of God which nevertheless

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[1]Clinebell, p. 227.

[2]"If, in fact, a minister is self-accepting and therefore non-judgmental of others, he will spontaneously communicate acceptance through his total ministry." Clinebell, p. 53. "A minister's personality is his only instrument for communicating the Good News through relationships." Ibid., p. 298. "Being able to form a helping relationship with another is dependent on forming a 'helping relationship to myself.' The pastor's self-awareness catalyzes the process of self-awareness in others. His inner freedom awakens the freedom of the spirit in others. Rogers summarizes: 'The degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself.' Grace-communicators must have experienced grace. Growth-facilitators must be growing persons. Renewal agents must know firsthand the discipline and lift of continuing personal renewal." Ibid. In view of all this, Clinebell warns, "A counselor who cannot feel his own feelings because of the inner blocks is seriously handicapped." Ibid., p. 64.

does make the Christian capable as a helping person.

> Fortunately, the minister's effectiveness is not entirely dependent on his degree of spiritual maturation. As a representative Christian person he can draw on the resources of a rich tradition--wisdom about life tested by use in several thousand years of human struggle. Even at best he is an imperfect channel. But in spite of this, if he will be an 'existential partner' with the counselee, he often can transmit the transforming symbols and depth experiences of his heritage. Though his own faith is far from perfect, 'the spiritually secure pastor knows that the life of his counselee is actually in the hands of God, and not his. The Holy Spirit and not he himself is the Counselor.'[1]

Likewise, Thurneysen recognizes the same paradox, that an unloving sinner can convey God's love. The radical capacity for communicating God's forgiveness lies in the fact that the helping person, whether clergyman or layman, is himself caught up in the reality of personal reconciliation with those with whom he mutually shares confession.[2] Thurneysen closes his chapter,

> And even though the present pastor of the church is a weak man, still there is a promise for every worship service which is held and for all ministering which is done. Even the light of a miserable congregation shines before God. . . . Christ is and remains the Lord of the church. And He does come in all the power and glory of His free grace.[3]

It is therefore, the vertical givenness of the forgiving Relationship

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[1]Clinebell, pp. 262-263. "The helping potential of the ministry of counseling has barely begun to be released. . . . The challenge which confronts each of us is to help release this potential by becoming incarnational counselors [elsewhere likened to Luther's 'being little Christs'] --persons whose relationships allow the liberating Word to become flesh and dwell among us in a healing power, causing those who enter these relationships to discover their real humanity." Ibid., p. 305. Clinebell's entire 17th chapter speaks to the matter of the "pastor's person."

[2]The personal ability of the reconciling agent is a rather evasive nuance in Thurneysen's chapter. He seems to indicate, pp. 69-70, that the power of ministry is in the mutuality of concrete episodes of reconciliation going on among His people constantly. Forgiveness is not to be sought from uninvolved third parties, but rather directly from the persons injured. For layman and clergyman, the going to one's accuser to reconcile oneself with him, because of the working of grace, is the breaking through of the Kingdom.

[3]Ibid., pp. 76-77.

which unifies two finite and miserable ministries such as confession and counseling in the essential process of extending the same "absolving relationships" of God. The similarity of absolution and counseling relationships is not in externals but is essential, being God Himself at work in each instance.

3.b. Group and One-to-one Aspects of Absolution and Relationships.

Absolution and counseling relationships, according to Thurneysen and Clinebell, further demonstrate their kinship in that they both lend themselves as means to group as well as to one-to-one settings.

Thurneysen's reason for considering ministry broadly is the necessity that the Gospel be communicated relevantly throughout the church.

> Sins *are* forgiven! But this forgiveness must be effectuated, dispensed, and imparted--all of which is done through Christ. Christ has deposited His word of forgiveness in the *church*. Christ does not remain off to Himself; He gathers about Him a people in whose midst He does His work. . . . Thus the church now becomes His body, whose head He is, and in the church there consequently flow the rivers of forgiveness.[1] . . . In the proclamation of His word the church repeats it after the apostles, and the word of forgiveness becomes efficacious among those who say it and among those who hear it.[2]

The mutuality of forgiveness exchanged between individuals, drawing on a basic unity in Christ, is Thurneysen's basic motif. "Church" is thought of as wherever two or three or wherever two or three hundred are gathered. Currently among Protestants in Europe, to illustrate, there seems to be renewed appreciation of the possibilities of both one-to-one "private"

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[1] Thurneysen comments on John 7:37: "Correctly interpreted this passage applies to Christ, and may be read as follows: 'He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water"'--namely, out of the heart of Christ. But immediately following we read that Christ was speaking 'about the Spirit, which those who believed in him were to receive.' Here the church is meant." Thurneysen, p. 49.

[2] *Ibid.*, pp. 49-50.

encounter and the more "public" meeting in groups. Thurneysen points out that the private "confessional movement" seems to be accompanying "the group movement," i.e. the formation of religious brotherhoods and sisterhoods, and the renewed attention to congregational prayers of confession and liturgical assurances of pardon. Such "places" of forgiveness, Thurneysen stresses, are determined by Christ.[1] They exist wherever the members of His body, whether praying alone or with others, respond to Him "who calls the church to Himself in His Word."[2] In these places, "forgive-

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[1]The "place" of absolution, as Thurneysen regards it, derives from the fact that the instituted places of baptism, preaching, and the communion table are all places of forgiveness and absolution. This suggests that absolution is at least an extension of preaching, if not also a laying claim to the Christ of one's baptism and of one's communion. "Christ has established three places in the church at which His word of forgiveness is issued and its power proven: baptism, preaching, as the place of proclamation, and the communion table. Wherever these places are provided, pure and genuine as our fathers expressed it, the church exists in which Christ will be present. These three places! . . . Baptism was instituted by Christ as the salutary sign that our lives from the beginning on, from the very first, are once and for all placed under His word of forgiveness. Preaching was ordained by Christ because the word of His witnesses is constantly to be communicated as His own. And He has the communion table in order again and again to encounter His people with the signs of His body and blood. There, at these three places, forgiveness and the disclosure of sin take place, . . . disclosure in, with, and under the forgiveness of Christ in His Word. This confession, the true confession and penitence, is wholly surrounded and permeated by the grace of Christ to the exclusion of any works of man. . . . Through the hearing of preaching, the taking of communion, and the practice of baptism, there is no worship service and no celebration of the Lord's supper in which sins are not acknowledged and laid before Christ, and forgiven by Him! What else is it that we do when we pray the Lord's Prayer and make the 'public confession of sins'? How should such prayer not be confession? And of course it scarcely needs to be emphasized that in her daily life the church continues this worship through reading the Bible, through prayer, and through her deeds." On this basis Thurneysen could make his major point: "In addition, when the right hour comes there will also be private confession before a neighbor or a brother or sister in the church." Thurneysen, pp. 51-53.

[2]Ibid., p. 52.

ness and the disclosure of sin take place."[1] In order to rightly characterize the role of Christian individuals, sometimes scattered and sometimes assembled, proclaiming absolution to the world and to each other, Thurneysen underlines "the church to which Christ has given the keys of the kingdom and which He has established as the place from which forgiveness proceeds."[2] "This means . . . that true confession takes place within the church--let this be re-emphasized. The church of Jesus must be present as the place where we receive the word of forgiveness."[3] So runs Thurneysen's argument in terms of the "church." He develops the matter similarly in terms of "ministry." Whatever form it takes, "We call it ministry when 'one confesses his sin to the other.'"[4] By this he is referring both to the ministry in public worship and to the ministry in private absolution. Regarding the first, he insists,

> In a word: The worship service of the church becomes the site of true, evangelical confession. Through the hearing of preaching, the taking of communion, and the practice of baptism, there is no worship service and no celebration of the Lord's Supper in which sins are not acknowledged and laid before Christ, and forgiven by Him![5]

The second is an extension and modification of the first.

> The prayer of confession at church services . . . [is] not sufficient. If ministry is going to exist, it must take place in the

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[1]Thurneysen, p. 52.

[2]Ibid., p. 51.

[3]Ibid., p. 72. "The true place of grace can be, and time and time again will be, the church. Grace proceeds from the church, even from a poor and insignificant church. For this reason any true, evangelical confession must constantly lead to the church." Ibid., p. 76.

[4]Ibid., p. 53. It will be recognized that this involves lay as well as clergy, as mentioned pp. 99 ff.

[5]Ibid., p. 52.

> form of personal private confession which is either supposedly or actually more intense and concentrated.[1]

Shepherding is for both the "ninety and nine" and the "lost." Thurneysen summarizes both aspects.

> Let us make one point straight off: In its essence, evangelical private confession is no different from the general confession of the congregation--both are concerned with the forgiveness of sins. In private as well as public confession, it is Christ who uncovers and forgives the sin and thereby builds His church.[2]

Actually public and private assurances of God's forgiveness depend for their sincerity on each other. Thurneysen's remarks on this, challenge many a denomination.

> The Catholic Church knows confession only in the form of private confession to a priest. . . . The Catholic Church knows nothing of a general and public confession in the worship service of the congregation[3]. The fathers of our [protestant] church established this general confession by the congregation in direct contrast to confession [restricted] before a priest. Ministering [i.e., individual] confession, of which they also had knowledge, can only be practiced when confession by the congregation provides the background and basis.[4]

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[1]Thurneysen, p. 42. Private absolution, properly considered, represents the necessary concern for the individual. "We call it individual or private confession because the call to forgiveness which is directed to everyone in the preaching, Holy Communion, and prayer of the congregation is now directed in particular to one single person." Ibid., p. 54.

[2]Ibid., p. 54.

[3]Thurneysen argues in the following way. "Do the acknowledgment of sins and the assurance of grace in the Catholic Church take place only in the confessional? Are not sins also admitted and words of grace said in the liturgy of the Catholic Mass? Who prays? Again it is the priest and the priest alone. . . ." Ibid., p. 53.

[4]Ibid., p. 56. Calvin's allowance for private confession "presuppose[s] the general acknowledgment of sins as practiced in the worship service of the church." Ibid., p. 55.

Thurneysen implies that the denominations which have a congregational form of absolution but do not provide opportunity for private assurance, likewise jeopardize the earnestness of Christ's forgiveness in its congregational setting.

Clinebell's counseling too recognizes the potential of both group and one-to-one processes. If in the early years the pastoral counseling movement focused on the individual and his past relationships, utilizing chiefly private counseling situations, recent attention has turned to relationships in more variety, dealing with them in whatever setting seems to work best. Clinebell writes,

> Pastoral counseling methodology has tended to center on one-to-one relationships. The [broadened] 'relationship-centered' thrust emphasizes counseling [also with] married couples, entire family units, and other small groups. "Individual problems are rooted in relationships which are not satisfying personality needs. Couple, family, and group counseling approaches are especially efficient because they deal directly with troubled relationships.[1]

According to Clinebell there is excitement here. What is possible is "creative experimentation with new methods of individual and group pastoral counseling which eventually will strengthen the entire field of pastoral counseling".[2] One needs only to note Clinebell's chapter titles regarding the many types of individual counseling, those characterized by crisis, depth, confrontation, education, etc., in order to glimpse the great variety of individual pastoral contacts and opportunities which exist within the congregation and community. The weight of all these ministries

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[1]Clinebell, p. 31. "The pastor must stay person-centered in his counseling, but this is not synonymous with remaining 'client-centered' in methodology." Ibid., p. 30.

[2]Ibid., p. 280.

to individuals, is counter-balanced when in a special chapter Clinebell adds, "Group counseling methods constitute the most promising resource for major creative advances in pastoral counseling!"[1] His basic concern seems to be about "church" and "ministry." "Pastoral care, rightly understood, is a function of the entire fellowship."[2] Here alone is there adequate "relevance to the deep needs of persons--relevance to the places in their lives where they hurt and hope, curse and pray, hunger for meaning and for significant relationships."[3] This full ministry is truly the "language of relationships," the translation of the Good News itself.[4] Some people can be helped to grow by a group, a cluster involving more than just "one counselor and one counselee." Others need special private help before being able to use a more complicated world of relationships. These processes complement one another.

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[1]Clinebell, p. 206. "Paralleling its conventional groups [for study, fellowship, work and service, etc.] every church should have one or more groups with specific counseling goals--dealing openly with feelings and attitudes; giving support during personal crises; seeking solutions to problems of living; increasing marital and parental effectiveness; growing in spiritual strength; interpersonal awareness, and self-acceptance." Ibid., p. 210.

[2]Ibid., p. 283. One of the reasons Clinebell is so emphatic about group approaches is that it "allows counselees to help each other," (Ibid., p. 207) a matter related to the clergy-lay ministry discussed pp. 99 ff. For this, Clinebell points out, there is also such a thing as the training of the lay persons.

[3]Ibid., p. 14.

[4]Clinebell's provision for more social opportunities and the fuller use of situations of need as they occur, seems to involve his notion of koinonia (p. 46 and elsewhere), a fellowship which is not achieved simply by getting people together into geographic groups and which is not absent when dealing with individuals alone. Kerygma gives these settings their life, horizontally and vertically. Koinonia is "established" by Christ Himself, who by His death and resurrection is incorporating the lost into communion within His body. It is only in this sense that Clinebell can say, "Because of their crippled ability to establish need-satisfying relationships, many church members cannot contribute to the establishment of koinonia. Their presence is divisive not uniting, pathogenic not healing." Ibid. "[By individual or group therapy] they become able to contribute to the vitality of the church's healing-redemptive fellowship." Ibid., p. 47.

Thurneysen and Clinebell, therefore, share concern for "ministry," and "church," and for its "relevant" "Gospel." For both of them, these realities are expressed through a full range of pastoral opportunities, in formal and informal settings, with both "individuals and groups." There seems to be agreement that authentic ministry will appreciate both processes and take both forms.

3.c. Summary.

In summary, this section suggests that the conveying of help by counseling relationships is tantamount to the conferring of help by absolution--a reality of ministry which holds true both in group and in one-to-one situations.

The specific sub-hypothesis for study therefore proposes that the absolving action can occur in the pastoral counseling relationship.

CHAPTER III

CONFESSION AND ABSOLUTION, DEVELOPMENT

A preliminary sketch of the development of confession and absolution, and of the rise of pastoral counseling with its related psychological issues, would provide the reader with helpful background. The long history of confession and absolution is one of changing viewpoints and varying use of terms, complications which the pastoral counseling movement even in its brief day seems to have matched. At this point a clarification of general historical trends would go far in helping maintain perspective through the details of subsequent chapters.

The topics of confession and absolution are not entirely unique to Judeo-Christian history.[1] For present purposes, however, the subject will be rooted in the Christian Scriptures and traced throughout the history of the church. Since the reader is somewhat familiar with the biblical material, the developments sketched here begin with those following the close of the New Testament period.[2]

Christians gathering together in post-New Testament days evidently shared prayers like that recorded by Clement of Rome (ca. 96 A.D.).

> Thou who art our help in danger . . . , through Jesus Christ, . . . remember not the sins of Thy servants and Thy handmaids, but cleanse us by Thy truth and direct our steps, that we may walk in holiness of heart.[3]

In continuity with the New Testament and Jesus' own ministry, early Christians focussed on forgiveness and repentance, on what God was doing

to and in men. They were caught between sin and holiness. The way was not easy. Sharing in the healing of God meant sharing one's worst within the Christian group. Clement put it this way:

> Whatsoever we have done wrong, and whatsoever we have done by suggestion of our adversary, let us hope that it may be forgiven us. Even those who were the leaders of rebellion and schism [in the Corinthian congregation] must look to the common hope. For those who live in fear and charity prefer that they, rather than their neighbors, should undergo sufferings, and they more willingly suffer their own condemnation than the loss of that harmony which has been taught us well and justly. It is better for a man to confess his sins than to harden his heart, as the heart of those who rebelled against Moses, the servant of God, was hardened--and the verdict on them was plain.[4]

To acknowledge one's wrong-doing, to open oneself to the criticism of others and take up the correction of one's way of living, was regarded as having worth somehow in the healing Presence of the risen Lord within the Christian community.[5]

There was a recognition that repentance and forgiveness necessarily involves the whole of a man, everything he says and does. The author of Second Clement (ca. 140 A.D.), for example, pointed out that mere external acts and words do not constitute repentance,[6] though true repentance would show itself in one's behavior.[7] Exactly because God is holy and yet forgiving, precisely because He expects holiness in His people and yet restores the sinner, the members of the Christian communities were involved with helping each other implement this fact in their lives. They could say to one another, for example, that in view of their coming together in communion with Him, each person should be rightly disposed toward his own sins through prior confession.[8]

Hermas, the author of the Shepherd (ca. 140 A.D.), provides the earliest extended discussion of repentance. Apparently, the mounting pressure on Christians and the anticipation of an imminent Second Coming,

made the mal-behaviors of increasing numbers of Christians the central concern. The period is one of excitement, prosperity, and stress. God has saved the world. Jesus is Lord. His people are forgiven, baptized, holy. They confess their sins. But what about those larger numbers now lapsing into gross sin? What about those who rejoin paganism and blaspheme? What about adulterers? Hermas' reply is that the opportunity for repentance is to be declared to all,[9] even though many are not likely to repent. Yet, those who do are to be received back fully.[10] Yet not again and again.[11] That would show and breed insincerity. "Once only" they are to be taken back, a special dispensation owing to the current circumstances, a guideline which was to become near-dogma for the whole patristic period in the West.[12] The "second chance" rule, evidently drawn up for psychological effect because of the numbers of manifest post-baptismal sins, was not for the ears of the newly baptized or those about to be baptized, individuals who were to focus on their recent and complete forgiveness without any prospect of needing to repent later on of anything.[13] And yet Hermas, himself a baptized servant of God who never apostacized or engaged in adultery, had sinned in the raising of his children. Their sins of rebellion, disobedience, and blasphemy were somehow also his.[14] In his vision, the "aged lady" of the church tells him that he is to pray God for forgiveness[15] and healing[16] and to work for the repentance of his family by admonishing them.[17] Thus (a) while the new converts could regard their sins as taken away and never to be indulged in again, and (b) while those (like Hermas) who have developed sins since their baptism could ask for and receive forgiveness, (c) special provision and procedures were made for discouraging Christians

from apostasy and other gross sins within the reality of reconciliation extended to all who repent. Hermas, then, represents an early Christian attempt to make the Gospel of forgiveness for all, relevant to the variety of persons and needs during the Apostolic period of expansion and persecution.

By the end of the 2nd century, an elaborate system of penance had emerged. Tertullian's (ca. 155-222A.D) early writing reflects a practice which regarded repentance as not simply a matter of an internal state, but as including manifest activities such as confession, self-accusation, self-mortification, i.e. a sorrowful appealing on bended knee for the help of the presbyters and the entire congregation.[18] The term 'exomologesis' implied an entire process. The intercession of the faithful was necessary.[19] Reconciliation, like excommunication, rested with the bishop.[20]

Apparently the continuing practice of providing 'special' second repentences and its attendant misuse, helped stimulate the Montanist and Novation[21] reactions. In these movements the perfection of the Christian was emphasized, to the deemphasis of God's reinstating mercy.[22] Tertullian in his later years (ca. 220 A.D.) complained,

> It is our own good things whose position is now sinking . . . . they promise pardon to adulterers and fornicators, in the teeth of the primary discipline of the Christian Name . . . . But now this glory is being extinguished.[23]

Taking up the Montanist viewpoint, reacting strongly to what he felt was a simple broadcasting of the availability of forgiveness for heinous sinners,[24] Tertullian insisted on their necessary and permanent expulsion from the Eucharist.[25] Building on the distinction between sins for

which repentance could lead to remission (venialia) and sin for which there was no remission (mortalia),[26] Tertullian simply drew the line more rigorously than did others.[27] Homicide, adultery, and apostasy, cases given penance and pardon by some bishops, Tertullian handled but would not admit to ecclesiastical reconciliation.[28] God could still deal perhaps in forgiveness with such persons who were informally repentant, but the bishop's sphere was only that of cases of lesser "remissable" sins.

Generally, the ecclesiastical discipline throughout this period made proof of repentance hard to establish, and some local congregations even into the 4th Century refused reconciliation with certain sinners even where indications of repentance would otherwise have been entertained.[29] The Novation refusal to grant even a first repentance to the dying, along with all such practices of puritans (katharoi), was condemned by the Council of Nicea (325 A.D.).

> With respect to the dying, the old rule of the Church shall continue to be observed, which forbids that any one who is on the point of death should be deprived of the last and most necessary viaticum. . . . The bishop shall, however, administer the Eucharist, after necessary inquiry, to any one who on his deathbed asks to receive it.[30]

x——Nicea's provision for the reinstatement of everyone at death,[31] therefore even of the recidivist,[32] was at odds with other high-level pronouncements of the time, such as that of the Spanish Synod of Elvira (ca. 305) which refused reinstatement at death-bed or at any time to those committing some eighteen listed sins.[33]

Cyprian's thought and practice (200-258), in contrast to the extreme rigorist view, represented the more common line of development. Opposed to quick and easy concession,[34] he nevertheless urged that people, even the lapsed, work toward reconciliation.[35] He emphasized that reinstatement could not be granted without the performance of adequate penance,

otherwise the reconciliation would be dangerous and useless.[36] The entire procedure called "confession"[37] led to reacceptance into the congregation through formal ecclesiastical approval. God's salvation was connected with forgiveness through the church's imposition of hands.[38] Along with the peace of the church the penitent received the "spirit of the Father," [39] the "pledge of life."[40] Nevertheless, Cyprian leaves no doubt but that it is only God who does the forgiving.[41] Cyprian, by his own admission, attempted to strike a balance between rigorism and leniency, pastorally accomodating himself to the needs of his age.[42]

Early accounts of penance as an institution in the eastern church are found in Clement of Alexandria (ca. 150-215 A.D.) and in Origen (ca. 185-254 A.D.). Clement's practice generally reflects that in the West. Penance could be made even for mortal sins such as adultery[43] and heresy,[44] though only once.[45] The forgiveness of the church was very important, eliminating sin through a painful purification[46] and a gradual healing procedure reflective of divine forgiveness.[47] The priest was a physician who helped Christ, the supreme physician.

Much of Origen's approach can be seen in the following.

> Consider therefore what Sacred Scripture teaches us, that we must not conceal our sins in our heart. For as they who are troubled with indigestion and have something within them which lies heavy upon their stomachs, are not relieved unless it be removed; in like manner sinners, who conceal their practices and retain their sin within their hearts, feel in themselves an inner disquietude and are almost suffocated with the malignity which they thus suppress. But if he will only become his own accuser, while he accuses himself and confesses, he at the same time discharges himself of his iniquity and digests the whole cause of his disease. Try to find a physician, to whom you ought to expose the cause of your illness, one who knows how to be weak with the weak, how to mourn with them that mourn, who knows the discipline of comfort and sympathy; so that in fine, whatever direction and advice may come from such a learned and merciful physician you may follow out in practice; if he shall judge and foresee your illness to be such as should be laid

> open and cured before the whole assembly of the Church; from which perhaps the others may be edified and you yourself easily healed; this should be done with much deliberation and at the advice of such a skillful physician.[48]

The use of a sort of private confession[49] preliminarily to "taking the matter to the church," points up the fact that there were levels of concern regarding sinners. The process of excommunication and reconciliation, Origen modeled on the case of the incestuous Corinthian.[50] Origen, too, operated with the distinction, based on I John 5:16, between mortal and non-mortal sin, including in the former not only murder, adultery, and idolatry, but also other grave sins.[51] For these he allowed penance, though only one, whereas it was always available for lesser sins.[52] The sin itself, not simply the sentence of the bishop, constituted the essential exclusion from the church.[53] Genuine remission of sins was received, not only through ecclesiastical penance as in the case of mortal sin, but through the conversion of others from their sinful ways, the forgiveness of others, martyrdom, and almsgiving.[54] Though Origen recognized the power of loosing sins as belonging also to the sanctified and pious layman,[55] public reinstatement into the congregation fell in the domain of the delegated authority. The priest's own enlightenment by the Holy Spirit determined when reinstatement to the congregation was indicated and tantamount to God's forgiveness.[56]

The distinction between major crimes and ordinary sins, its significance for the procedure of reinstatement, continued to be a concern in the development of canonical penance. Contrasting with Tertullian's capital triad of idolatry, murder, and sexual impurity, Augustine (354-430 A.D.) considered even such grave sins to be venial if they were done through weakness or ignorance.[57] Conversely, he supposed lesser sins

could become mortal if they were committed frequently.[58] Sins of malice, not those of weakness and ignorance,[59] required public penance. The reason for the public procedure was, apparently, to involve the aid of the faithful in these most difficult cases. "Do penance as it is done in the church so that the church may pray for you."[60] However those grave sins committed through frailty and inadvertence, being venial, were remedied with prayer and almsgiving practiced in private.[61] Ambrose (340-397 A.D.) indicated the rule of the period.

> For if they went through their penance in truth, they would not think that it could be repeated again, for as there is but one baptism, so there is but one course of penance, so far as outward practice goes, for we must repent of our daily faults, but this latter has to do with lighter faults, the former with such as are graver.[62]

An interesting feature of the early confessional is apparent in Augustine's allowance that sins which might bring criminal recriminations against the penitent could be kept secret, inasmuch as the intention was to "cure and not accuse."[63] Though the nature of the sin might be kept private, such private counsel encouraged the sinner to receive public penance.[64] Similarly, Leo I (bishop of Rome 440-61 A.D.) evidently felt that one might confess in secret because the disgrace of public confession kept many from receiving its cure.[65] Usually, the amount of penance was assigned by the bishop on the basis of the rule, the greater the sin the more severe the penance.[66] The duration of such penance therefore often ranged anywhere from life-long for severe sin such as willful murder[67] to the period of forty days during Lent for ordinary sins.[68] However, Augustine implied that one couldn't necessarily tell from the public penance whether it was for a greater or for a lesser sin.[69] As Augustine held it, the duration of the penance was rather flexible because, "It is not so much the length of the penance that we should take account of as the sorrow of the penitent,"[70]

The canonical procedure achieved considerable structure and refinement. The sinner requested to undertake penance, acknowledging his sins. Once permission was granted, the penitent was assigned to a special inferior order within the church,[71] and enrolled by the imposition of hands.[72] The Eastern churches elaborated the West's single penitential grade into as many as a five-stage process: mourners, hearers, fallers, bystanders, and those who had fulfilled the penance and could again fully participate.[73] Excommunication prevented reception of the Eucharist as well as participation in the Offering.[74] The order had assigned it a special place in the church[75] and required ignominious appearance, dress,[76] and hair style,[77] fasting, prayer, almsgiving, the self-denial of sleep, of sexual activity, and of worldly ambition.[78] A special rite for the penitents consisting of prayer and the imposition of hands by the bishop was used at worship services during the period of penance.[79]

Reconciliation as a rite involved the prayer and laying on of hands of the bishop, along with the prayers of the faithful.[80] It was normal that the bishop performed the rite of reconciliation.[81] But as the "once only" rule of penance made the sick and dying the chief applicants for penance, the presbyters became involved.[82] In the East, in the more populous churches, a special penitentiary priest was given the authority to receive confession, arrange penance, and confer the reconciliation.[83] Though this particular arrangement did not last, its existence reflects the fact that in time the supervision over public penance was relaxed, and a more private therapeutic procedure became more significant.

The relative importance of the reconciliation as over and against the acts of penance was a matter not directly dealt with by the early

fathers. They seem to have held these aspects in balance, some weighting the one as more important and some the other. Generally, however, the emphasis on the performance of penance resulted in only brief exposition of the church's reconciling action. Clement and Origen's therapeutic view of penance, brought to the West by Cassian (d. 435), was typical. The attitude toward penitents about to die is also significant here. On the one hand, clergymen like Cyprian, who felt that those who gave no thought of doing penance while living were not worthy to receive comfort in death, had grave doubts about reconciling the dying person who had not completed the full length of his penance.[84] The First Synod of Arles (314 A.D.) exemplified this harshness.[85] On the other hand, the Council of Nicea, Canon 13, which would not withhold the viaticum from anyone who was dying, nevertheless provided that the penance should still be performed if the patient were to recover.[86]

Likewise, the exact connection between the penitent's reconciliation with the church and his reconciliation with God was not systematized. But some insight can be gained from the writings of Leo I, in which he stated,

> Safeguards were so ordained for the divine goodness that God's indulgence cannot be obtained except through the prayers of priests. The Mediator between God and men, the man Christ Jesus, gave this power to those whom He put in charge of His Church, namely, to grant a course of penance to those who confess and to admit to the reception of the sacraments through the door of absolution those who have been purged by salutary reparation.[87]

The church remitted sins because it held that the power of the keys were given her by God.[88] How important Leo considered the priestly forgiveness may be indicated in the fact that he withheld the prayers of the faithful from penitents who died before they received the reconciliation.[89] However, this attitude was not everywhere held inasmuch as elsewhere the

Leonine Sacramentary prescribed prayers for the unreconciled penitents.[90]

From about the 4th century in the West penitents were required stringent obligations throughout their lives.[91] This severity, coupled with the 'once only' rule, understandably led to the practice of putting off penance until death was approaching. Gradually penance became transformed almost completely into a means of preparing for death, something sought by all who were dying. Caesarius distinguished between the formal ecclesiastical penance such as men desire to receive at the termination of life (paenitentiam accipere) and the life-long personal penance of Christian deeds (paenitentiam agere).[92] What began as the psychologically appropriate apostolic shepherding of individual cases, when rigidly applied to all, led to unbearable practices, their procrastination, and the inevitable downfall of canonical penance. A person who had once taken penance never again could assume the status of an unfallen Christian. He could not become a cleric,[93] hold public office (e.g. in the military),[94] or have sexual relations.[95] The life-long obligations were tantamount to a vow of perpetual chastity,[96] not unlike the renunciation of the world required of "the religious."[97] Constant readjustments in the rules were difficult to make, as when a young man took on penance in the face of death, but later recovering found himself unable to marry.[98] Whereas "second penance" in Tertullian's and Augustine's times had been considered an unpopular burden, by the 6th century its reception before death became a virtue--in fact, a law.[99]

That the radical penances could be repeated throughout life like lighter personal penances, was the unique contribution of 6th century Celtic Christianity. Much of Celtic doctrine and practice had developed independently because of its isolation from the continent.[100] Its penitential

procedure was more private than public. It included, as elsewhere, the confession, the acts of penitence, and the reconciliation, but there was no limit on its availability. Despite resistance to the adoption of repeated penance, such as that of the Spanish Third Synod of Toledo (589 A.D.), this new practice from the north quickly spread across Europe.[101]

In its growth an assortment of penitential books arose, detailing a prescribed penance for each offense.[102] The graded acts of penance,[103] intended to be applied to individual needs, included fasting, prayer, flagellation, almsgiving, renunciation of weapons, sexual abstinence, and even exile. Commonly it was required that the penitents sing and recite the psalter, their special liturgy. When one takes into account that the penitential system was in league with secular penal law in its combat with the paganism, barbarianism, and vice of the period, it seems somewhat easier to interpret what would otherwise seem to be extreme and revolting penalties, as for example, sleeping with a dead body in a grave.[104] Some penitential books, such as the penitential of Theodore, were more harsh than others. In instances where the accumulating punishments became impossible for an individual to fulfill in his life-time, substitutions were allowed in which a brief period of intensive self-denial was exchanged for the normal penance. The tariff system provided a basis for the later practice of granting indulgences.

As the Celtic system gained acceptance on the Continent confusion arose through a lack of uniformity of practice. The Carolingian reform was a reaction especially to the inconsistent use of the penitentials. Attempts were made to bring the two systems together. Other efforts, as

the Council of Chalons, aimed at bringing about a total return to the old canonical practice.[106] Despite efforts even to burn the penitential books,[107] nevertheless they continued to be used and new ones to be written.[108] The attempt by the reforming movement to revive public canonical penance in effect limited the public form to public sinners rather than to all mortal sinners. With private penance for private sins, both systems then worked side by side.

While public confession had given way somewhat to a sort of secret confession already in the patristic period,[109] and though the public aspect of penitential acts cannot be said to have been totally absent from the Celtic system, it was this later practice from the islands which engendered the more generally lenient and private view of penitential tasks. With the diminishing of the rigor of penance, the confession itself came into an importance it did not have in canonical times. The era's heavy sense of sin--not only of grave but of ordinary sins--permitted, or rather required, confession as often as necessary.[110] To insure that parishioners would confess, at minimum, their serious sins before communing, obligatory times for confession were set.[111] The Fourth Council of Lateran (1215 A.D.) was later to finalize the question of frequency: "at least once in the year."[112] Therefore, as the rigor of penance diminished, confession came to be considered more a penitential work in itself.[113]

Thus, with the confession tending to be forgivable on its own, it was somewhat acceptable for laymen to hear confession and, in cases of necessity, absolve.[114] The heavy emphasis on the activity of the penitent, however, did not obliterate the importance of the reconciling action of the church. The priests normally were the ministrants, along

with the bishops,[115] the later reserving rare and difficult cases to themselves.[116] Despite the fact that the Celtic system evolved in part from monastic practices and had dissimilarities from the canonical system, the ministrants' basic intentions were not dissimilar. While the Celtic practice focused more on the penitent's exclusion from the altar than on his total excommunication, the expressions reconcilietur and recipiatur are common to both systems.[117] The absolution in private confession became a kind of "indulgence," a "setting free" from impossible burdens, the remission of the eternal punishment and therefore of most of the temporal tasks.

Early in the development of private confession penances were assigned at the time of confession, and as in the old canonical system the penitent was not normally admitted to the Eucharist until after he had performed his penance[118] and the separate act of reconciliation (if it were used) had been made.[119] But it seems that exceptions were made,[120] as in the case of the gravely ill,[121] and in time confession and reconciliation became essentially one act. The Sacramentary of Arezzo (early eleventh century) states that, after hearing the penitent's confession and assigning him penance,

> Then let the priest tell him to rise and immediately placing the stole with which he is vested in the right hand of the penitent, let him grant him remission.[122]

When , in the private confession, reconciliation was no longer performed in its original sense, the nature of the act of reconciliation became a source of controversy. Formulas of absolution varied. The optative or deprecative forms were used, for example, in the Gelasian Sacramentary (ca. 740 A.D.).[123]

In the eleventh or twelfth centuries a general public absolution was in use, adding an indicative formula to the deprecative formula. However, Honorius Augustodunensis did not consider the general absolution to apply to grave sins which had not already been privately confessed.[124] In the eleventh century such a general absolution was introduced into the liturgy at the point just before the communion[125] but it did not actually replace the private confessional.[126]

The scholastic theologians sought an appropriate balance between the efficacy of contrition and the ecclesiastical power of the keys. As the penitential acts came to be thought of less as the cause of forgiveness, and since the reconciliation now directly followed the confession, contrition became the crucial concern. Abelard (1079-1142) believed that contrition, sorrow out of love for God, was the cause of forgiveness.[127] Similarly, Lombard (ca. 1100-1160 A.D.) regarded the outward acts, the sacramentum tantum, as signifying the more important interior penance, contrition, the sacramentum et res, the ultimate effect of penance being the forgiveness of sins, the res tantum.[128] In this view absolution was at most a declaration of what was happening.[129] Hugh of St. Victor (d. 1141 A.D.), however, felt that this kind of interpretation limited the power of the keys and stressed that, though contrition was useful against impiety and hardness of heart, absolution was necessary to loose a person from damnation.[130]

Bonaventure (d. 1274) was of the opinion that guilt was removed by means of prayer and entreaty and that the power of the keys lay herein rather than in a bestowal of forgiveness in the absolution. The priest begs God's forgiveness, and reconciles the person to the church,

supposing forgiveness.[131] This understanding was consistent with the use at this time of a deprecative form followed by an indicative form of absolution.[132]

The concept of attrition, sorrow out of fear of punishment, had been introduced early in the thirteenth century to designate inadequate sorrow in contrast to contrition. Auvergne (d. 1249), reviving Hugh's stress on the priest's absolution as the operative element, suggested that the absolution by virtue of the power of the keys made the attrite person contrite. In this way contrition could be viewed as the result of absolution.[133]

Aquinas (d. 1274 A.D.), using Aristotelian language,[134] combined the acts of the penitent (or quasi-matter of the sacrament) with the absolution of the priest (or form), a synthetic view of the sacramental "sign" which found general acceptance.[135] Following the opinion of Auvergne and Bonaventure, that through the sacrament of penance a person who is only attrite may be given the grace of contrition,[136] Aquinas underlined the use of the indicative form of absolution, giving it equal power with the baptismal formula. He regarded lay-confession as quasi-sacramental.[137]

Scotus (d. 1308 A.D.), viewing a kind of natural contrition as a method of salvation apart from the sacrament of penance, regarded the sacrament as comprised solely of the absolution of the priest. He insisted that, while confession, sorrow, and satisfaction were necessary conditions, both the form and the matter of the sacrament lay in the absolution itself.[138] The Lombardian-Aquinine and Aquinine-Scotian debates, practically speaking, reduce to a question of emphasis, whether the studied attention should

be given to the subjective or to the objective aspects.

Influenced by Scotus and patterning after Ockham (d. 1350), nominalists such as Biel (d. 1495 A.D.) regarded attrition,[139] confession and satisfaction as necessary conditions but nonessential to the sacrament of absolution. Absolution was the sacrament's sole part.[140] Because, as others held, justification could be won by contrition apart from the sacrament, Biel regarded the absolution not as remitting sins but as indicating the remission already present.[141]

Because of the Reformation, the study of confession and absolution here must break into several lines of development, directions which will be noted separately below as Lutheran, continental Reformed, Anglican, Presbyterian (and Puritan), Orthodox, and Roman Catholic.[142]

The Reformers[143] were very much the product of the middle-ages and yet were inspired in a new direction. The young Luther, for instance, had spoken (1516 A.D.) of contrition, confession, and satisfaction,[144] but later (1529 A.D.) came to outline penance as embracing only two parts, confession and absolution.[145] Not always consistent, tremendously grieved by abuses in penance yet esteeming it highly, Luther's changing perspective would not fit old categories easily. Some concepts were dropped; others revived. Old terms received a new twist; some ancient meanings found new language. The sacramental issue provides an example. In his 1516 Sermon on Indulgence he had regarded the res of penance as consisting of the interior contritio, confessio and satisfactio, so that the external aspect of the confession and satisfaction, either public or private, were its signum.[146] However, during his life-time Luther had used so many terms interchangeably, verbum, promissio, signum, sacramentum,

symbolum, elementum, that clarification here is difficult. Perhaps his Babylonian Captivity writing of 1520 represents his complex stance, beginning as he did by speaking of three sacraments, Baptism, Penance, and Eucharist, but ending with only two of which he could say were divinely instituted signs of forgiveness.[147] Interestingly, there is evidence that for Luther elementa could be not only water, bread, and wine, but also verbum Evangelii vocale vel scriptum.[148]

The confession itself was important, the frequent disposition of the Christian.[149] Five sorts of confession are identifiable in Luther: (1) Confession to God, i.e. true repentance of the heart.[150] It includes all sins, even those of which one is not aware,[151] is Scriptural, essential for salvation, and comes before private confession.[152] The inward penitence is apparently separable from the following four.[153] (2) General corporate confession (Offene Schuld). Of this, Luther spoke but on one occasion, when Osiander was eliminating the confession from the Brandenburg-Ansbach-Nurenberg Church Order (1533 A.D.) in favor of private absolution alone. Here Luther did not discuss differences between the corporate and private confessions but simply suggested that both kinds be used.[154] (3) Public confession. This too is Scriptural (Matthew 18:15ff., James 5:16)[155] and has to do with known sins.[156] (4) Confession to a neighbor or other Christian, as in Matthew 5:23 and James 5:16.[157] (5) Confession to a lay brother or a clergyman privately,[158] ——————> This form is especially important because in it the Word of God is spoken[159] and applied to the individual person.[160] Further consolation was to be given to those still troubled or having other problems. In such dealings with those in distress, Luther tended to view also himself as a sinful and

tempted Christian and to base his counsel on his own experiences.

Actually, confession had implications. Faith, the condition for apprehending or receiving absolution, was regarded as self-evident in the parishioner's simply coming and seeking absolution.

> The priest, moreover, has sufficient evidence and reason to grant absolution when he sees that one desires it from him. Beyond this he is not obligated to know anything.[161]

The priest was duty-bound to pronounce absolution. "My confession is not a matter of your but of my choice, and absolution is of my right, not of yours."[162] And contrition too was involved. But "the priest should be careful not to explore the contrition only, lest a man believe himself absolved because of it."[163] Individuals were not to gather the impression that their disposition insured or affected the validity of the absolution, as if a Fehlschlüssel or Clavis errans were possible.[164] Evidently, all of the human interactions involved in a confession were, like a great context, to be consistent with the communication of the absolving Gospel.[165]

Confession's sole purpose was the absolution, the Word of God. "It is Christ who sits there, Christ who hears, Christ who answers and not a man."[166] The pastor's words, dealings, and person were Christ's. Since the pastor's absolution was God's absolution, which one accepted or rejected,[167] it became unimportant to argue whether the absolution were effective or declarative. Luther sometimes used the declarative form,[168] and at other times combined the declarative form with the effective concept.[169] At still other occasions he employed the effective-indicative form, the pattern which seemed to him to be the most consoling, the most appropriate to the Gospel.[170] These ritual sentences, spoken by men,

were never merely human words, but always hinged on the command of Christ.[171] Therefore, conditions could never be attached. "Absolution is nothing other than the preaching of the Gospel."[172] Conversely, "The Gospel is nothing other than the absolution."[173]

Any question about the dispenser of absolution was the same as that regarding the preacher of the Gospel. The minister exercised the office of the keys only by virtue of his authorization by the church,[174] since it was the whole church which possessed the keys.[175] While the younger Luther, 1517, still referred to priestly ordination as necessary for the valid dispensing of the absolution,[176] his later emphasis, already in his 1518 Explanations of the Ninety-Five Theses, was less on the priestly office and more on Christ's institution and the Word.[177] There were, therefore, two related levels in the ministrant's role, acting as he did both on behalf of the church as a whole and of Christ.[178] This would remain true independently of any personal worthiness or unworthiness of the ministrant.[179]

The absolving Word would have results. The Good News of absolution lay not in outlining new things for the person to do, but in a new being for old tasks. For Luther, the reception of forgiveness of sins was the reception of the forgiveness of punishment,[180] especially in the inner or spiritual sphere.[181] Temporal suffering in one's station in life surely remained, but the results of one's evil actions formed a cross of growth.[182] Absolution could bring relief of conscience and the comfort of special individual forgiveness. This personal value argued absolution's use.[183] The conquering of temptations and Easter joy were the gifts of God.[184] Out of the repentance of the heart would flow proper fruits

(Luke 3:8),[185] which according to Luther could never make satisfaction to God for sins because "whatever does not proceed from faith [in Christ] is sin."[186] Attached to absolution was additional counsel and implementation of the Gospel.[187]

Luther was very concerned that there be no coercion in confession, but that it be done in the spirit of Christian freedom.[188] In his Resolutions[189] he suggested that if regular confession made an individual depend on his own habitual acts instead of on God's goodness, it had best not be done. Nevertheless, he felt compelled to encourage the practice in the most glowing terms.[190] Moreover, when attendance at confession dwindled, he proclaimed on the 1523 Maundy Thursday that each person should be examined regarding his faith and life before receiving the holy Eucharist.[191] Similarly, his Formula Missae et Communionis later that year required announcement before communion in order that the pastor might "know both their names and manner of life."[192] By this move confession became not only an examination of the person's knowledge of doctrine[193] and of his life,[194] and private confession itself,[195] but also a normal preparation for communion.[196] In this way, the coercion Luther originally feared, entered through the back door.

The Lutheran symbolical books (the Book of Concord officially published 1580) usually spoke of two sacraments, Holy Baptism and the Sacrament of the Altar. However, the Apology[198] listed also the Sacrament of Repentance.

The Lutheran Reformers, rather than accepting the scholastic categories of repentance as contrition, confession, and satisfaction, viewed repentance as composed of contrition and faith.[199] It was God who worked both contrition and faith by means of the Law and the Gospel.[200] Contrition was said to seek confession.[201]

Annual confession was not mandatory,[202] but there are indications that the Wittenberg practice, using private confession as an opportunity for instruction in and examination of the faith particularly before communion, was expected.[203] The required recitation of sins in the Roman system was rejected,[204] and hidden sins were not to be searched out.[205]

The rite of confession, as described by the Symbols, centered in absolution.[206] While confession was of human origen (jure humano), it was to be retained because of God's absolution.[207] Absolution was the sacramental and constitutive element. It was God who acted in absolution[208] and God who created the basis for receiving forgiveness, i.e. faith.[209] The power to pronounce or withhold absolution, the keys,[210] was given to the church by Christ [211]and therefore absolution was "exhibitive" and effective, not merely declarative.[212] Although Christ had given the power of the keys to the whole church,[213] it was the bishop who exercised this power,[214] a power to reconcile and excommunicate (potestas jurisdictionis) as well as to preach the Gospel and administer sacraments (potestas ordinis).[215] Yet attached to this, without much explanation was "the mutual conversation and consolation of the brethren (Matt.18:20)."[216]

Among the church orders, written to guide the Lutheran clergy of this period, some orders provided for both private and corporate confession and absolution.[217] In others, the simpler corporate confession took the place of the private practice,[218] and in still other church orders the corporate confession was completely forbidden in an effort to encourage private confession.[219]

Church orders commonly described a procedure which included an examination of the prospective communicant along with the confession and the absolution.[220] Some orders also included a kerygmatic instruction of

the penitent.[221] Not requiring an exhaustive confession, church orders warned against deliberate suppression of remembered offenses.[222] The confessor could be addressed in a patterned manner.[223]

In most church orders the formulae of private absolution were in the indicative or operative,[224] some orders also indicating the laying on of hands.[225] It was allowed that there would be instances in which absolution would not be appropriate and exclusion from communion would occur.[226] Corporate absolution preferred the simple declaration of grace.[227]

Payment of a confession-fee, Beichtpfennig, voluntarily or obligatorily, came into general practice.[228]

Bucer (Butzer, d. 1551), who considered himself a Lutheran though he held influence among the Reformed, felt that it was necessary for the sinner's own benefit that he reveal himself to another person, either a layman or more usually, a pastor. He should be brought to admit "I have sinned; I seek pardon; I will amend." Love and kindness were to be exercised in dealing with sinners, reserving the more severe discipline and the withholding of communion for cases of gross and known sin. He felt that discipline might at times require public confession, humiliation, and repentance, but this sort of penance "is not satisfaction for past sins, but medicine against those of the present and future."[230]

Chemnitz (1522-86), an early Lutheran "scholastic," acknowledged absolution as a sacrament.[231] Noting that as late as Biel the materia of the sacrament had still been debated,[232] Chemnitz argued that the sacrament of penitence, like the sacraments of Baptism and the Eucharist, was valid by its divine institution and required no external materia.[233] He had no room for absolution being a judicial act in the sense of the priest's sitting in judgment over the merit of the penitent's contrition

and satisfaction.[234] Not only private absolution, but the general proclamation of the Gospel also, remitted sins.[235] Because the absolution, spoken without doubt-causing conditions, actually applied the merits and benefits of Christ to the penitent, it was not to be merely in the precative form.[236] This ministry was, except in necessity, that of the "called" clergy.[237]

In Gerhard (1582-1637) some of the patterning of orthodoxy is evident. Without considering confession and absolution as a sacrament in the strict sense,[238] absolution was nonetheless a special comfort applied to the penitent individually. One of its uses, that which had become intimately connected with preparation for communion, provided the occasion for a person to test himself (I Cor. 11:28-29) or be tutored in how to do this. He could have applied to the atrocious nature of his confessed sins, instruction in the worth of Christ's satisfaction, His real presence in the meal, and exhortation regarding the improvement of his life.[239] Gerhard noted several kinds of confession: general confession in public worship, private confession to God daily, public confession of public sin,[240] and private confession to the minister and to a brother.[241]

Quenstedt (1617-85), in a language not unlike that of Gerhard's wrote,

> Public confession is that mode in which the entire community, the ministers leading orally, confess their sins and seek forgiveness of them, either ordinarily in daily prayers or extraordinarily in times of present or imminent public calamity. Private confession is that mode whereby anyone as a private person confesses his sin. . . . This custom of confessing sins in general [i.e., not enumeration of every detail] before the minister of the church we retain as having been received by public consent of the church, not as expressly commanded in Holy Scriptures nor as simply necessary to salvation, but as a rite for the special application of the promise of the Gospel, for the informing of the untutored, for the consolation of terrified consciences, for the correcting of the impious, and for the useful preparation of those who approach the Holy Communion.[242]

Quenstedt argued that the absolution to which confession pointed was not simply a bare declaration and announcement of the forgiveness of sins, but actually effected that of which it spoke.[243]

Hollaz (1648-1713) wrote,

> Private confession, by which sins in general, and also those which in appearance are more dreadful and which pierce the conscience, are examined in the presence of a minister of the church, is rightly maintained in the orthodox church, not because of its absolute necessity for salvation, but because of its rich usefulness.[244]

He pointed out that the power of remitting sins was a diaconic power, i.e. ministerial and delegated, and therefore effective and real.

> The ministers of the church have the power to remit sins not in an autocratic way, that is, by a power that is initial and independent, but by a power that is diaconic, that is, ministerial and delegated, by which they remit to contrite and penitent sinners not only in a historical sense, namely, by way of signification and declaration, but also effectively and really, although instrumentally, all sins without any reservation of guilt or punishment.[245]

In the era of German scholastic orthodoxy the private confessional had become fairly formal, its routine based on the catechism. Along with this, private pastoral care also had become rather limited. As the pietistic reaction arose with its emphasis on emotional commitment and the priesthood of all Christians, private pastoral care again became more important as did also the care of laymen for each other. Spener (1635-1705) praised confession as a necessary institution[246] but complained that the memorized formulae of confession did not often fit the individual's needs, that one had no opportunity to pour out his heart without being overheard by others, that there weren't enough pastors to hear confession,[247] and that there was no specialized consistory to deal with difficult cases.[248] He recommended that people approach the pastor during the week when there would be more opportunity to discuss one's spiritual affairs and to

confess one's sins conversationally.[249] The absolution, according to Spener, could be only conditional, depending on the quality of the repentance.[250] In his Theologische Bedenken (1700-1702) he summarized Christianity as "penitence (Busse), faith, and a new obedience."[251]

By the end of the 18th century, due perhaps to its over-mechanization, the private confession among Lutherans had nearly disappeared. However in the early 19th century, as a reaction against Rationalism, a religious revival was apparent in Germany[252] and with it a restoration of private confession. Marheineke reemphasized confession as necessary for the church, describing it as "a conversation with God in the presence of the minister".[253] Another spokesman for the revival of private confession, within a broad renewal of "psychiatric" pastoral care, was Harms (1778-1855).[254] When Loehe (1808-72) reintroduced the practice, he was astonished to note how many people wanted to make a private confession.[255] For him the constitutive aspects were confession of sin, confession of faith, a desire for absolution, and a promise of amendment.[256] He would use either formal or informal conversation, according to the individual's need and preference.[257]

In the early days of Lutheranism in North America, Muhlenberg (1711-1787) practiced private confession, especially in preparation for communion. Discipline within the congregation included public confession in extreme cases. His recognition of the connection between bodily disorders and religious needs, like the puritan practice before him, anticipated psychosomatic medicine.[258] Somewhat later, sentiment fell against private confession and absolution in the East, as Schmucker's 1855 Definite Synodical Platform indicates.[259] At the same time, however, with the coming of

confessional Lutherans to the mid-west, Walther practiced strict discipline in the congregations, including private confession and absolution with excommunication where necessary.[260] After another subsequent decline in this latter group, confession and absolution remaining available chiefly in the worship liturgy, there has been, in most recent years, a revival of interest among Lutherans sporadically throughout the United States.[261] A 1962 study indicated that approximately half of these clergymen, at one time or another, hear private confessions as distinct ministerial functions,[262] most frequently those in younger congregations.[263] Of the pastors contacted in the survey, ninety percent felt that private confession should be practiced much more frequently still.[264]

The revival has been more vigorous in Europe. Despite the fact that by the beginning of the 20th century private confession among Lutherans there had all but faded into oblivion, both World Wars[265] seem to have stimulated the practice among brotherhoods and sisterhoods[266] and university congregations and youth groups.[267] The fact that confession and absolution and pastoral counseling have tended to intermingle, despite attempts to keep them distinct, is noteworthy.[268]

It is necessary here to return to the time of the Reformation and follow the developments among the continental Reformed. For example, Zwingli (1484-1531) emphasized that since only God forgives sin, confession was made to God. However, there was nothing wrong in unburdening one's conscience to a wise minister of the Word. "Auricular confession is thus nothing more than a consultation, in which we receive from the minister to whom God has committed this trust the counsel which will help us to discover the way of peace for our heart."[269] The Gospel itself contained the

power of the keys and these belong to all Christians.[270] While, for Zwingli, private confession had no basis in Scripture and absolution no validity,[271] his 1525 liturgy had what might be called a corporate confession and prayer for forgiveness.[272] Though the disciplinary function of the Christian community was not directly connected with an auricular confession, there was a use of disciplinary measures which paralleled the practices of preceding centuries, e.g. withholding the Lord's Supper and excluding flagrant sinners from the Christian community.[273] Because of close cooperation between church and state,[274] such persons would be excluded also by the state from living and eating with the faithful.[275]

In the Second Helvetic Confession (1566), Bullinger (1504-75) described repentance as "the change of mind induced by the Word of the gospel and by the Holy Spirit, and received by true faith."[276] He recognized both confession to God in private and general confession in the congregation, and though he saw no real need for confession to another Christian, he was willing to allow it for a person who felt a great need for such counsel. Such confession did not need to be to a minister. He regarded the power of the keys as being the preaching of the Gospel. He expected that the one who confessed would, through prayer, also follow a changed pattern in his life. Interestingly, though Bullinger minimized the importance of auricular confession, in practice he spent much time listening to the woes of his people who knew that he shared their secret thoughts with no one.[277]

Going beyond Luther's view of repentance as contrition and faith, Calvin's Institutes embraced also the process of regeneration or sanctification. Faulting the scholastic notion of penance for its emphasis on

past sin, Calvin preferred to stress rather the change to take place.[278]

John Calvin (1509-64) referred to four kinds of confession: (1) that in secret to God, (2) that general confession of the worshiping congregation, (3) that involved in reconciling a neighbor whom one has injured, especially when the injury has been done to the church as a whole, and (4) that shared in mutual advice and consolation with any Christian who seemed best fitted to receive it, ordinarily the pastor. This latter confession was recommended and not required of all. The penitent was judge of what was to be shared or not. The pastor was to defend this freedom of the individual.[279]

On the basis of Matthew 16:19 and 18:18 and John 20:23, ministers were said "to forgive sins and to loose souls,"[280] though only as witnesses and guarantors of God's forgiveness.[281] The absolution was conditional in that it was dependent on the unrecognizeable repentance and faith of the person.[282] Calvin's explanation of the power of the keys deserves presentation in at least part of its length.

> The power of the keys has a place in these three kinds of confession: either [1] when the entire church [the congregation] with solemn recognition of its faults implores pardon or when [2] an individual, who has by some notable transgression committed a common offense, declares his repentance, or when [3] one who needs a minister's help on account of a troubled conscience discloses his weakness to him. . . . For when [1] the whole church stands, as it were, before God's judgment seat, confesses itself guilty, and has its sole refuge in God's mercy, it is no common or light solace to have present there the ambassador of Christ, armed with the mandate of reconciliation, by whom it hears proclaimed its absolution. Here the usefulness of the keys is deservedly commended, when this embassy is carried out justly, in due order, and in reverence. Similarly, when [2] one who in some degree had estranged himself from the church receives pardon and is restored into brotherly unity, how great a benefit it is that he recognizes himself forgiven by those to whom Christ said, 'To whomsoever you shall remit sins on earth, they shall be remitted in heaven.' And [3] private absolution is of no less efficacy or benefit, when it is sought by those who need to remove their weakness by a singular remedy. For it

> often happens that one who hears general promises that are intended for the whole congregation of believers remains nonetheless in some doubt, and as if he has not yet attained forgiveness, still has a troubled mind. Likewise, if he lays open his heart's secret to his pastor, and from his pastor hears that message of the gospel specially directed to himself, 'Your sins are forgiven, take heart,' he will be reassured in mind and be set free from the anxiety that formerly tormented him.
>
> But when it is a question of the keys, we must always beware lest we dream up some power separate from the preaching of the gospel.283

Calvin's ——→ rites for corporate confession used a declarative absolution (Strasbourg, 1540) or a prayer for pardon (Geneva, 1542).[284]

For Calvin the power of the Keys related not only to the preaching of the Gospel but to the administration of church discipline.[285] Early and medaeval church penance is discernable in Calvin's encouragement of methods of public humiliation and the grading of penalties according to the gravity of offenses.[286] Clergy and lay elders shared in these corrective procedures. Brotherly correction was encouraged and seriously practiced also at the political level.

The concern for definite discipline continued within the congregations. Gijsbert Voet (d. 1676) of the Dutch Reformed Church referred to a procedure of suspension and excommunication, limited however to those who absolutely refused to repent. This excommunication included not only exclusion from the communion, but also from ordinary conversation, prayer and table fellowship. Restoration took place when the offender openly repented before the church.[287] Voet also advocated certain activities vaguely reminiscent of the older penitential acts for ordinary Christians not under discipline, but of course completely voluntary. These included prayer, fasting, vigils, silence, solitude.[288]

An interesting version of confession and absolution was used by Michael Schlatter (d. 1790) in his German-Reformed Philadelphia congregation. A day of penitence and prayer was held on the first Friday of each

month. Following the sermon the people conversed "in an open-hearted manner," settling their differences and correcting each other in Christian love. They were to remain together until all issues were "adjusted in a friendly way," so that no irritations would remain.[289]

Francisco Turretini (d. 1687), wrote a widely accepted text, Institutio Theologicae elencticae, 1680-83,[290] which throws light on the attitudes of the French-Swiss reformed of his time, regarding confession and absolution. The minister who speaks the absolution holds the keys only as God's doorkeeper. The absolution is not, in God's place, 'judicial', but 'ministerial.'[291] Turretini saw in Scripture the basis for mutual confession in order to gain mutual pardon and counsel and prayers.

The French-Swiss Reformed churches also emphasized discipline. Jean Frédéric Ostervald (d. 1747) felt that discipline was particularly strong in his community at Neuchatel. He was troubled by the state's involvement in the church's discipline, which he would have preferred to have kept strictly spiritual. Consequently he upheld the restriction that information given in confession could not be used before the consistory. He outlined a process involving censure and the requirement of repentance, and in rare cases also suspension and public penance. In the act of public penance the person was required to "ask pardon in a loud voice before the whole church," and "if his repentance be sincere" the pastor would absolve him.[292]

Alexander Vinet (d. 1847) of Lausanne reflected the emphasis on personal ministry in the French-speaking Protestantism of the early nineteenth century. Himself a minister of deep sensitivity, he offered his ministration in the mood of mutuality rather than judgmentalism. A

peasant woman said of Vinet to her pastor, "You say good things but you say them as a director; you judge me from above, but he . . . as my equal." [293] Vinet warned against too much directivity. In his Pastoral Theology, 1853, he indicated that confession may be necessary to relieve the anxious conscience and that its secrets should not be violated. He made exception, however, of criminal acts, in which instance the penitent was to be informed that secrecy would not be kept.[294] Vinet regarded God as the initiator of the renewal process, confronting a man in Christ.[295]

One of the recent[296] Continental departures from these rather informal private pastoral conversations has been the reconstruction of a more deliberate confession and absolution in the community of Taizé, France. As a supplement to the general confession of the community's Eucharistic liturgy[297] private confession is a regularly occuring spiritual exercise. In the latter, the penitent usually kneels beside the confessor, who also is kneeling, either in the chancel or in front of a cross or some symbol of the presence of God, in order to "show that it is God, to whom both are looking, who is to hear the confession of the sin; the confessor is but the church's witness, charged with the ministry of reconciliation." [298] Following the penitent's confession in his own words,"the confessor may ask such questions and make such exhortation as is necessary."[299] The confessor may then lay his hands on the penitent while he speaks the following operative absolution: "May our Lord Jesus Christ absolve thee; and I by his authority do absolve thee from every bond of sin. Thus do I grant thee absolution from thy sins in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." [300] The pronoun "I" in the absolution "does not refer to any personal power possessed by the confessor . . . [but] draws attention to the fact that absolution is not merely an announcement,

a word preached, but a fact, an act, a sacrament."[301] This is to "underline its objectivity." [302]

The presbyterian church in Scotland did not retain confession and absolution in its private form. There was, however, outlined by John Knox in 1560 and followed generally throughout the churches, a system of public discipline which functioned in much the same way as had ancient public penance. Its purpose was to reclaim the sinner, not merely punish him. Excommunication was the ultimate punishment, but it was not exercised until all other means had been exhausted. Warning was to be given to a sinner privately and if he evidenced the will to change, the matter would end. If not, after several warnings, his misdeeds would be presented to the congregation anonymously so that they might pray for the sinner's repentance. If also this failed, the person would be identified so that his friends could work with him. Public sinners were required to confess before the kirk session "so that his conscience may feel how far he hath offended God and what scandle he hath raised in the Churches." [303] If repentant, he was to make open confession requesting the prayers of the congregation. Failing all these efforts, the person would be excommunicated. Excommunication was severe, announced "throughout the realm." Only the person's family could have anything at all to do with the individual unless one were given permission by the church authorities to try to bring him to repentance. Reinstatement was performed by the elders taking the repentant person's hand and embracing him, and by the minister's reproving him and giving thanks.

An absolution formula for congregational use is found in The Book of Common Order (1564) composed by John Knox:

> If thou unfeignedly repent thy former iniquity and believe in the Lord Jesus, then I, in His Name, pronounce and affirm that thy sins are forgiven, not only on earth but also in heaven, according to the promises annexed with the preaching of His Word and to the power put in the Ministry of His Church.[304]

This is followed by:

> In the name and authority of Jesus Christ, I, the minister of his blessed evangel, with the consent of this whole ministry and church, absolve thee and declare thee to be once more of the society of Jesus Christ.

On this, George MacLeod comments:

> And, as if finally to portray the graciousness and humility of the whole doctrine, it was laid down that when absolution--or condemnation --was to be pronounced, the congregation was to be identified with the sinner. In the sin of the brother before them the congregation was enjoined "to accuse and damn their own sins and ask God's mercy." The prayer is made that the hypocrisy and impenitence which separates men from God's mercy may be taken from the offender and from the congregation.[305]

The high ideals of this practice were difficult to maintain and legalism resulted in many instances. Physical penalties and public humiliation hurt the dignity of the system. By the mid-nineteenth century the old methods of discipline had disappeared, most offenses being dealt with by the state.

However, concern for the reclamation of souls was not diminished. There is evidence that private care of conscience-striken people had been going on despite the absence of a formal private confessional. The elders were required to speak with every communicant privately before each communion. The duties assigned the minister in The Directory for the Worship of God (1644) stated:

> He is to admonish them in time of health to prepare for death; and for that purpose they are often to confer with their minister about the estate of their souls.[306]

David Dickson (d. 1667) in his Therapeutica sacra (1656) wrote sensitively of the minister's work in private with guilt-ridden, doubting,

tempted, fearful and unhappy people. His methods were of kindly persuasion. He would move his people not to despair but to repentance.[307] Noting that some guilt feelings might actually be hypochondriacal in nature, he suggested working together with the doctor.[308]

William Garden Blaikie's For the Work of the Ministry: a Manuel of Homiletic and Pastoral Theology, considered the pastor's function in working with troubled people to be one of guiding them to be able to resolve the matter themselves instead of presenting remedies to them.[309] In so doing the private work of the pastor with offenders is "really done by the church, and, one may say, in its presence." [310]

Presbyterianism in North America evidenced similar concerns. The Christian life continued to be emphasized as a matter of one's duty. There was a public form of discipline adapted to the American situation[311] in addition to private ministerial concern for known and unknown sinners as well as for those with anxious consciences. Ichabod Spencer, in his book A Pastor's Sketches, or Conversations with Anxious Inquirers (1850),[312] evidenced a pastoral approach which was varied in its attempt to bring the anxious, the proud, and the resistant to repentance and faith. Such a non-sacramental approach seems to have filled some of the gap left in the absence of a formal confessional.

Summarily, these Protestant centuries show a shift from a public to a private emphasis, from a social to an individual approach, from a formal to an informal manner of dealing with sinners. A recent reversal of this trend is indicated, and it may as well be mentioned here in connection with recent Presbyterian thinking, in the formal practices of confession and absolution advocated by George F. MacLeod. His basic concern seems to be

that the fundamental secret confession, the personal opportunity to "go direct to God, reckon up our sins, lay them before Him, make restitution, rest in His forgiveness, and go freely on our way," is commonly not being done. Therefore "apparatus" of confession and absolution is to assist individuals in this.[313] "We can 'remit,' MacLeod exclaims, because "that Reality is nought other than God."[314]

Likewise, Puritanism abandoned the formal and sacramental confession and absolution, while being extremely concerned nonetheless with rousing consciences and guiding the Christian life. Richard Baxter's text, Gildas Salvianus, The Reformed Pastor (1656) is the classic example of the emphasis on the importance of private pastoral care and discipline.[315] He would spend two days a week conferring with families of his parish in his own home and emphasized the necessity of family change before an individual's improvement could be expected to take place. Baxter's treatment of a serious sinner took the form of a private admonition, sometimes leading to a meeting with other involved people. In the absence of repentance, there followed a public condemnation and the prayers of the faithful for the sinner. Restoration of an individual occured at whatever stage repentance took place. Because the persistently unrepentant person was to be kept out of the congregation, Baxter himself tended toward leniency here, rather than have someone judged unjustly.

It must suffice here to point out that other Protestant denominations and groups, while also not using confession and absolution in any formal or statedly sacramental sense, similarly did utilize elements found in confession and absolution. John Wesley's Methodist groups banding together for mutual confession and discipline are perhaps the better known.

Some groups actually pursued public discipline and/or expulsion of unrepentant sinners, sins sometimes being defined in specific ways not generally recognized outside the group, such as card playing, smoking, etc. Private consultations were held with recognized unrepentant sinners as well as with Christians with unresolved consciences, processes guided by both clergy and lay.[316]

In the Anglican church,[317] generally, the reformers retained the practice of confession while attempting to erradicate the abuses which they cited in the Roman system. Perhaps the chief offense from the point of view of many was the obligatory nature of penance.[318] Yet there were some spokesmenfor a required penance, particularly in the case of gross sinners. The 1536 Articles about Religion affirmed the requirements of contrition, confession, amendment, and absolution. [319] More moderately, the Institution of a Christian Man (The Bishop's Book) in 1537 regarded confession as not always necessary, but called it " a very expedient mean." [320] Unwilling to call acts of penance "satisfaction" because the death of Christ was considered such, it nonetheless expected fruits of repentance, sorrow and new works. The Necessary Doctrine and Erudition for Any Christian Man of 1543, described penance as inner sorrow over sin and the desire to be restored.[321] While most of the Anglican writers of the 16th century were intense in their hatred of the Roman system of penance, even such a severe critic as William Tyndale (d. 1536) had to admit that auricular confession "restored to right use, were not damnable." [322]

The liturgy contains clues to the practice of confession and absolution, requently referring to the importance of cleansing one's conscience before receiving communion.

> And because it is requisite that no man should come to Holy Communion but with a full trust of God's mercy, and with a quiet conscience, therefore if there be any of you who by the means aforesaid (self-examination, confession to God, and satisfaction to a wronged neighbor) cannot quiet hisown conscience, but requireth further comfort or counsel; then let him come to me, or some other discreet and learned minister of God's Word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that by the ministry of God's Word he may receive comfort and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.[323]

The power of the keys was based on the authority of Scripture in many of the writings, as for example, those of Hugh Latimer (d. 1555)[324] and John Jewel (d. 1571)[325] Not the least of these persons was Thomas Cranmer (1487-1556) who clearly symbolized the minister as absolving on the authority of Christ.[326] Many men were unwilling to limit the hearing of confession and the announcing of forgiveness to the clergy. For example, John Jewel wrote, in his Treatise on the Sacraments,

> Every Christian may do this help unto another, to take knowledge of the secret and inner grief of his heart, to look upon the wound which sin and wickedness hath made, and by godly advice and earnest prayer for him, to recover his brother.[327]

The question seems to have been one regarding where help comes from, whether from a priest, a fellow layman, or oneself. Richard Hooker (d. 1680) was particularly critical of the power of the priests in the Roman system because of the obligation to receive their intervention.

> We stand chiefly upon the true inward conversion of the heart; they more upon works of external show. . . . We labor to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them. [328]

Absolution for Hooker did not take sin away but "ministerial ly" assured persons that God does this.[329]

Writers from the seventeenth century in the Anglican church were concerned with similar issues. They too, generally, were willing to retain

the confessional while cleansing it from abuse.

The value of the confessional ranged from the view held by at least some in the high church that there was an obligation to private confession at least for mortal sin,[330] to the view of those who found it of some practicality only for those who could not quiet their consciences in other ways. Between these were the many who found the private confessional very valuable, but not obligatory.[331] One such moderating approach was taken by Jeremy Taylor in his Dissuasive from Popery, 1664-67, when he pointed out that John 20:23 said "whose sins," not "what sins ye remit." Therefore, he argued, whether confession is necessary or not doesn't depend on the nature of the sin but rather the nature of the sinner, and that it is for the minister to know for which sinner confession is necessary.[332]

Joseph Hall, Bishop of Exeter, in The Old Religion. . .the Difference betwixt the Reformed and the Roman Catholic Church . . . (1628), supported an idea not then common in the Anglican Church, that private absolution could be given at times without particular confession. "Many a time [our Saviour] gave absolution where [there] was no particular confession of sins."[333] On the other hand, both Jeremy Taylor,[334] and Gilbert Burnet, Bishop of Salisbury (d. 1715),[335] emphasized the importance of adequate confession even on the death bed before absolution is announced.

The eighteenth century discussions regarding confession and absolution continued various concerns. The authority of the priest to administer the power of the keys was emphasized by men like George Hicks, d. 1715, and Jeremy Collier, d. 1726. The Evangelical Revival, however, was not interested in the practice of private confession. William Romaine,[336] d. 1782, was critical of the mood in which people bemoaned their sins instead of

rejoicing in Christ's pardoning love.[337] Charles Simeon's letters of counsel, according to McNeill's commentary on them, show a reluctance to take other's decisions into his own hands.[338]

Certainly the Prayer Book had long provided for corporate confession and precatory and declaratory absolution. However, though it had also safeguarded the permission to practice private confession, private confession had fallen into desuetude.[339]

The nineteenth century Oxford Movement was much concerned about the revitalization of the confessional. Edward Pusey (1800-82), in his Entire Absolution of the Penitent, 1846, distinguished between "the benefit of absolution" and "ghostly advice and counsel." He and his followers wished to consider penance a sacrament. Pusey encouraged systematic prayer, devotion and self discipline, an asceticism more of the mind than of the body.[340] He wrote, "I dare not think of bodily penance. They fall so unevenly on different frames."[341] His counsel was quite direct. The confessional which the Oxford Movement encouraged, greatly influenced by the Roman model, has had the effect of making confession and absolution of greater importance in the Anglican Church today than in any other Protestant group.

Differences which have never been resolved within the Anglican communion, chiefly regarding confession and absolution's role as central or exceptional to the whole of pastoral care, were noted at the 1901-02 Fulham Palace conference.[342] Not to be overlooked is the fact that psychological concepts have been drawn into the discussion,[343] a development which has complicated the distinctions and relationships between confession and counseling.

Without having traced the developments of confession and absolution in the Eastern Orthodox churches, and without examining its recent involvement in Reformational thought, a sampling of Orthodox practices in the last century or so is instructive.

The practice of private confession in the Orthodox churches had been strongly influenced by monastic practices. During certain periods confession was handled more by monks than by priests. Individuals such as St. Sergius of Radonezh (d. 1392) had exemplified the lay confessor. Thus Nicolas Arseniev could portray the nineteenth century work of the Russian *startsy*, the class of spiritual elders who, working independently of ecclesiastical structure as spiritual directors, were sought out for advice and the hearing of confession.[344] The ancient emphasis on the spiritual qualifications of the one hearing confession continued.[345] This was true for whoever was acting as functionary, be he lay or priest.

Nonetheless, confession was "through" rather than "to" the functionary, and absolution was "through" not "by" him.[346] The modern Greek rite describes the priest as saying, "I am but a witness bearing testimony before Him of all things that thou dost say to me." [347]

In the Greek Church the form of absolution is precatory, "God forgive thee by me a sinner." [348] The Russians use the more Roman declaratory form, "I, an unworthy priest, pardon and absolve thee." [349]

A hundred years ago Philaret reflected the emphasis on sincere contrition, reconciliation between brothers, the forgiveness of wrongs done, the restitution of ill-gained property.[350] Fifty years ago S. Zankov described the sacrament of penance as:

> sincere regret for sin, connected with faith in Christ and hope of His mercy: acknowledgement of sin; if necessary, on the advice of the confessor, a penance consisting chiefly in prayer, fasting, and deeds

of self-sacrifice.[351]

The ancient concern for healing has been in evidence more recently still in Bashir's writing. He has emphasized that the confessor, who also acts as spiritual director of the penitent's life, attempts to design practical penances, "to help the penitent to break himself of a sinful habit, to cure him of carelessness. . . or to calm his conscience." [352]

Philaret, in continuity with a long tradition, required annual confession, but recommended it more frequently.[353]

In the modern Armenian Church[354] private confession, which is required twice every year consists of self-examination, confession, the request for absolution by the penitent, counseling, the assignment of penance, followed by absolution. The absolution is both precatory and indicative:

> May the merciful God have mercy upon you and grant you the pardon of all your sins remembered and forgotten. And I, in virtue of my order of priesthood . . . absolve you from all participation in sin by thoughts, words and deeds. . . .[355]

At this point it is necessary to complete the present review by returning to the time of the Roman Catholic reaction to the Reformation and following the subsequent developments in this body which has carried the "lion's share" of Western penitential concern into the modern era.

Representing those attitudes persevering after the exodus of reforming thought, the Council of Trent, at its Fourteenth Session (1551) attempted to respond to the Reformers by bringing some uniformity to the various remaining schools. Trent used Thomas' terminology[356] regarding the form and quasi-matter of the sacrament, and allowed the Scotian emphasis that the form was the "special strength" of the sacrament.[357] Contrition, confession, and satisfaction were parts of penance "inasmuch as they are required for the integrity of the sacrament and for the full

and complete remission of sins." [358] Contrition was viewed as a felt "sorrow of mind" (animi dolor, a detestation of past sin and penitential resolve regarding the future) united with "confidence" (fiducia) in the divine mercy. Such contrition, when its love sometimes attained perfection,[359] could be considered justifying in itself, though this always included the desire (votum) for the sacrament. Non-justifying attrition,[360] i.e. imperfect contrition, "if it renounces the desire (voluntatem) to sin and hopes (spe) for pardon . . . , an impulse of the Holy Ghost," [361] disposed one to the justifying grace in the sacrament.[362] Confession of mortal sins (detailed as to kind and number) was regarded as necessary and obligatory (as to the fact of confession, not to its mode)[363] and the confession of venial sins was recommended as beneficial. Penitential activity, imposed or voluntary, was to be "salutary" as well as "satisfactory," in such a way, Trent added, as not to detract from the activity of Christ, by Whom alone such human endeavor had its sufficiency.[365] Trent presumed its right on the basis of tradition[366] to apply "Whose sins you shall forgive, [etc.]" to a special clerical power[367] of reconciling the sinner with God, as distinct from declaring the sinner reconciled with God.[368] The notion of a mere (nudum) declaratory significance of absolution was rejected.[369] A judicial aspect, according to Trent, made the difference.[370]

The Catechism for Parish Priests by Decree of the Council of Trent, 1567, attempting to explain and implement the decisions of the Council, emphasized that God had given to the priests the power to remit sins. It noted that forgiveness through the sacrament was an "easier means" for obtaining forgiveness than that through perfect contrition. The

requirement of confession once a year was affirmed, but recommended more frequently. The satisfactions to which the Catechism referred were usually those of prayer, fasting, and alms-deeds.[371]

Despite controversy over the sacrament of penance, Jesuit industry perpetuated and developed a system of casuistry to guide the confessor.[372] The Jesuits of this period have been much criticized,[373] partly because of the lax Jesuit method of probabilism, the view that a behavior is not a sin if there is some "probable" authority's opinion to this effect. Their activities were eventually suppressed for a time by the papacy.

Liguori's (d. 1787) system of casuistry, based on, but somewhat firmer than, that of the suppressed Jesuits, has become the accepted system of Roman Catholics ever since.[374] Liguori set very high standards for confessors and denounced the hearing of confession without adequate knowledge. He gave responsibility for spiritual guidance to the confessor. It was not uncommon that these roles were combined. In Moral Theology he mentions the confessor's roles as those of Father, physicim, teacher, and judge.[375] While distinguishing between the sacrament of penance and the direction of souls, Ligouri, perhaps more than others in recent centuries of Roman Catholic practice[376] provides evidence of their association.[377]

The post-Tridentine developments generally represented a non-rigorous course. Nonetheless the contritionist-attritionist tension has continued to characterize Roman Catholic thought down to the present. After Trent, on one side, confessors like Morinus[378] and Berti[379] tended to require a special intensity of contrite love for God, while others, such as Suarez[380] and de Lugo[381] saw love for God in the individual's more basic self-concerns. Viewpoints, not basically dissimilar from these, may be said

to be represented recently by the Thomist, F. Diekamp,[382] and the Scotist, H. Hurter.[383] Most recently, B. Poschmann (1964)[384] states that the vexing penitential problem continues to be "the determination of the roles of the subjective and personal factor and the objective and ecclesastical factor."

Vatican Council II's Constitution on the Sacred Liturgy declared:

> The rite and formulas for the sacrament of penance are to be revised so that they give more luminous expression to both the nature and effect of the sacrament." [385]

Much has been written as a result, literarily restrained, but implying that the penitential system is in a state of crisis. As but one example, Dennis Doherty, directly responding to Vatican II, suggests that confession, absolution, and penance be "meaningful." [386] He has a basic shift of emphasis in mind.

> There is a need for a deeper appreciation of the sacramentality or sign-value of confession, for the juridical nature of penance (the "sacred tribunal") has in practice received all the stress. [387]

Doherty concludes,

> Penance, the sacrament of reconciliation which effectively signifies the conversion of a sinner, must again restore a sense of sin and hence a sense of conversion which is fundamental to Christian living. Christian life or life in Christ is something dynamic in the process of which the sacrament of penance is of immeasurable importance. The life of Christ, the new esse begun in baptism and nourished principally by the Holy Eucharist, is meant to attain the greatest fulfillment possible. Hence it is that the Council Fathers have decreed that the sacraments are to be revised so that the Christian esse-agere might be better realized--that is, that Christians, each of whom is another Christ, might truly be and become what God wills.[388]

Looking back on this survey of the developments which over the years have attended confession and absolution, it is significant that the vigor and variety which have characterized their better moments in the past, still witness to the living God at work among his people today.

[1]Acknowledgments of wrong-doing, social gestures of forgiveness and related phenomena, appear in various world religions. Though not included in the present study, such material suggests cross-cultural aspects for further religious and psychological study. For example, see articles "Confession (Assyro-Babylonian)" and "Confession (Egyptian)" by T. G. Pinches and by James Baikie, respectively, in James Hasting's (ed.), Encyclopedia of Religion and Ethics (Edinburgh: T & T Clark, 1913), III, 825-27 and 827-29.

[2]The biblical material is presented pp. 252, 272, and 293f.

[3]1 Clement 59-60, translation in M.L. Duchesne, Christian Worship (New York: E. S. Gorham, 1910), p. 51.

[4]1 Clement 51:1-3, J.Migne, editor, Patrologiae: Patrum Graecorum (Paris: n.p., 1853-66) I, 314. Hereafter Migne's editions will be referred to as MPG and MPL (for Patrologiae: Patrum Latinorum). Translation from Ludwig Schopp, editorial director, The Fathers of the Church, A New Translation (New York: Cima Publishing Co., Inc., 1947-1969), I, p. 48-49.

[5]Richard Spielmann, History of Christian Worship (New York: Seabury Press, 1966), pp. 16, 23, 24. Also Oscar Cullmann, Early Christian Worship, Trans. A. Todd and J. Torrance (Chicago: Henry Regnery Co., 1953), pp. 33-35. Cullmann writes, P. 35, "The confession of sins is effectual in view of the work of reconciliation accomplished by the Lord. Prayer is above all prayer for the coming of the Lord, for his coming at the end, but also for his coming in the assembled community, the anticipation of his coming in revealed glory at the last day."

[6]"Repentance from a sincere heart. For He has foreknowledge of all things and knows what is in our hearts. Let us, then, give Him everlasting praise, not only from our mouth, but also from our heart." 2 Clement 1:9. 8-10. MPG I, 342. Translation from Schopp, op. cit., I, 71.

[7]". . . then shall the secret and public deeds of men be made known. Almsgiving, therefore, is good as penance for sin; fasting is better than prayer, but almsgiving is better than both; and 'charity covers a multitude of sins' . . . . for almsgiving relieves the burden of sin." 2 Clement 16.3-4. Translation from Schopp, op. cit., 76.

[8]"And on the Lord's Day, after you have come together, break bread, and offer the Eucharist, having first confessed your offences, so that your sacrifice may be pure." Didache 14, 1. Translation from Schopp, op. cit., 182. This evidence, that of Didache 4, 14, and that cited n. 3 above, indicate that confession and communion were both shared experiences.

[9]Shepherd, Parables 8:11.1. MPG II, 979-80. This same spirit of clemency is also found in Clement of Rome (d. ca. 100 A.D.), Ignatius of Antioch (d. ca. 110), Polycarp (d. ca. 156), and the author of the Second Epistle of Clement (ca. 150). In these there is no distiction made between sins which are pardonable and those which are not.

[10]Shepherd, Mandates 4:1.8. MPG II, 919-20. δεῖ παραδεχθῆναι τὸν ἡμαρτηκότα καὶ μετανοοῦντα. Bernhard Poschmann, Penance and the Anointing of the Sick (New York: Herder and Herder, 1964), p. 27.

[11]Shepherd, op. cit. μὴ ἐπὶ πολὺ δὲ τοῖς γὰρ δούλοις τοῦ θεοῦ μετάνοιά ἐστιν μία. Poschmann, op. cit., p. 30.

[12]In the West, from Tertullian (De Poenitentia 7) to 589 A.D., the Synod of Toledo, Canon 11; in the East only in Clement of Alexandria (Stromata 2:13. MPG VIII, 293) and in Origen (Leviticum Homilia 15. MPG XII, 561).

[13]Shepherd, Mandates 4:3.3. MPG II, 919-20. These, having received forgiveness in their baptism, have no more repentance.

[14]Shepherd, Visions 1:3.1ff. MPG II, 893-96.

[15]Shepherd, Visions 1:2.1. MPG II, 893-94.

[16]Shepherd, Visions 1:1.9. MPG II, 893-94.

[17]Shepherd, Visions 2:2-3. MPG II, 897-98.

[18]Tertullian, De Poenitentia, IX. MPL I, 1244.

[19]Tertullian, De Poenitentia,X. MPL I, 1245. The congregations tears are Christ's.

[20]Tertullian, De Pudicitia, XVIII. MPL II, 1017. Watkins notes that this is the earliest reference to the bishop as the minister of reconciliation in the ordered penance of the church. Oscar Daniel Watkins, A History of Penance, Vol. I (London, New York, etc.: Longmans, Green and Co., 1920), pp. 125-26.

[21]Poschmann, op. cit., p. 36.

[22]Novation himself "believed the Church should be announced as a community of saints who must be kept free of all taint." P.H. Weyer, "Novation and Novationism," New Catholic Encyclopedia (1967), X, 535.

[23]Tertullian, De Pudicitia, 1. English quotation from Alexander Roberts and James Donaldson (ed.) The Ante-Nicene Fathers (9 vols. Buffalo: The Christian Literature Publishing Co., 1885), IV, 74-75. MPL II, 980 f.

[24]Ibid.

[25]Rahner is of the opinion that Tertullian's new position was a dogmatic refusal of pardon to certain sinners in principle. Karl Rahner, "Penance, II Sacrament of Penance," Sacramentum Mundi, An Encyclopedia of Theology (English ed. 1968), IV, 391.

[26]Tertullian, De Pudicitia, II, 12-15. MPL II,985.

[27]So Latko. Ernest Francis Latko, Origen's Concept of Penance (Quebec: Faculté de théologie, University Laval, Quebec, 1949),p. 54.

[28]Tertullian, De Pudicitia, III. Not only was it pastorally irresponsible to encourage adultery with provisions for penance, Tertullian felt, but adultery like fraud and false-witness, was tantamount to apostacy and was therefore in principle irremissable. MPL II, 985-86.

[29]Cyprian, in Africa, Epistola LV, 21. Corpus Scriptorum Ecclesiasticorum, Latinorum, Editum Concillio et Impensis Academiae Litterarum Caesarea Vindobonensis (Vindobonae: Apud C. Geroldi Filium Bibliopolam Academie, 1872). Hereafter this work will be referred to as C.S.E. III, 639-39. Also Synod of Elvira in Spain (ca. 305 A.D.), e.g. Canon 1. See also Heinrich Denzinger, The Sources of Catholic Dogma, trans. Roy J. Defarrari (St. Louis: Herder, 1957), pp. 95 and 111. The author of Contra Novatianum, 8-9, possibly a contemporary of Novation, pointed out the inconsistency of demanding penance of those lapsed in the Decian persecution and yet withholding forgiveness from them. Novation, the author noted, was not to argue simply on the basis of Matthew 10:33 because the Lord himself forgave Peter when he denied Him.

[30]Council of Nicea, Canon 13. Joannes Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio (Paris: Hubertus Welter, 1901-27), II, 673.

[31]By viaticum, ibid.

[32]Death-bed reinstatement is Nicea's point. Reinstatement of healthy "repeaters" was out of the question. John Chrysostom (347-407 A.D.), successor to Nectarius in the See of Constantinople, was later charged by the "Synod at Oak" that he had given penitential forgiveness to the same sinners repeatedly in non-death bed situations. Mansi, op. cit., III, 1145-46. Socrates reports him as having said, "If you earn penance a thousand times, draw near." Socrates, Historia Ecclesiastica VI, 21. MPG, LXVII, 727. Irenaeus' example of Cerdon's practice of "coming frequently into the church" does not necessarily provide evidence of repeated reconciliation in the West. Irenaeus, Adversus Haereses, III, 4, 3.

[33]Mansi, op. cit., II, 5ff. Cf. also Synod of Arles (314 A.D.), Canons 14 and 22. Mansi, op. cit., II, 473.

[34]Cyprian, Epistola XVI, ii to XVII, iii. C.S.E. III, 517-23. See also Cyprian, De Lapsis, XVI and XVII. MPL, LV, 493-94.

[35]Cyprian, Epistola LV, 22. C.S.E. III, 639-40.

[36]Cyprian, De Lapsis, XV. MPL, IV, 492.

[37]Cyprian, De Lapsis, XXIX. MPL, IV, 503.

[38]Cyprian, Epistola, XVI, ii and XVIII, i. C.S.E. 517-19 and 523-24. In case of sickness or peril even a deacon might perform the laying on of hands. The author of Didascalia Apostolorum (ca. 250 A.D.) likened the use of the hands to the effect of baptism: "For whether by the imposition of hand or by baptism, they receive the communication of the Holy Spirit." Didascalia Apostolorum II, 41, ed. Hugh R. Connolly (London: Oxford Press, 1929), p. 104.

[39]Cyprian, Epistola LVII, 4. C.S.E. III, 653-55.

[40]Cyprian, Epistola LV, 13. C.S.E. III, 632-33.

[41]Cyprian, De Lapsis, XVII, MPL, IV, 494.

[42]Cyprian, Epistola LV,7. C.S.E. III, 628.

[43]Clement of Alexandria, Stromata, LiberII, 23. MPG, VIII, 1096.

[44]Clement, Stromata, Liber VII, Caput 16. MPG, IX, 541ff.

[45]Clement, Stromata, Liber II, Caput 13. MPG, VIII, 993.

[46]Clement, Stromata, Liber II, Caput 12, MPG, VIII, 993.

[47]Clement of Alexandria, Quis Dives Salvetur, XL. MPG, IX, 646. Restoration is like St. John's bringing a young man back from a life of banditry. Clement, Quis Dives Salvetur, XLII. MPG, IX, 649.

[48]Origen, Selecta In Psalmos XXXVII, Homilia II, 6. MPG, XII, 1366. English translation from Latko, op. cit., pp. 103-04 and 109-10.

[49]Not necessarily to a priest.

[50]Origen, In Psalmos XXXVII, Homilia I, 1. MPG, XII, 1370-1371.

[51]Origen, De Oratione, XXVIII, 9-10. MPG, XI, 529.

[52]Origen, In Leviticum Homilia XV. MPG, XII, 561.

[53]Origen, In Leviticum Homilia XIV, 2, MPG, XII, 553.

[54]Origen, In Leviticum Homilia II, 4. MPG, XII, 417.

[55]Origen, Commentarius in Matthaeum, XII, 11-14. MPG, XIII, 1002ff.

[56]Origen, De Oratione, XXVIII, 8. MPG, XI, 528-29. A priest who has received the Holy Spirit "remits whatever God remits." God has the power of remission; the priest is His ministrant. See also Origen, In Leviticum Homilia II, 4. MPG, 417.

[57]Augustine, De Diversis Questionibus, LXXXIII, 26. MPL, XL, 17.

[58]Augustine, Sermo CCCLI, III, 5. MPL, XXXIX, 1537ff. Cf. also Caesarius, Sermo, CIV, 1. MPL, XXXIX, 1946.

[59]For example, all sins of thought (Sermo XCVIII, V, 5. MPL, XXXVIII, 593ff) and omissions of brotherly love (Sermo LXXXII, III, 5, MPL, XXXVIII, 508.

[60]Augustine, Sermo CCCXCII, 3. MPL, XXXIX, 1711. Cf. Tertullian, De Poenitentia, X, 6. MPL, I, 245.

[61]Cf. n. 57. Augustine had distinguished three kinds of penance: pre-baptismal, daily, and grave. Sermo CCCLII, I, 2; II, 7; II, 8. MPL, XXXIX, 1550ff. Pacian (d. 390) restricted public penance completely to Tertullian's triad of murder, adultery, and idolatry. Pacian, Paraenesis 4. MPL, XIII, 1085.

[62]Ambrose, De Paenitentia, II, 10. MPL, XVI, 520.

[63]Augustine, Sermo LXXXII, 8, 11. MPL, XXXVIII, 511.

[64]Ibid.

[65]Leo I, Epistola CLXVIII, Cap.II. MPL, LIV, 1210.

[66]So Ambrose reports it. De Paenitentia, 1, 3, 10. MPL, XVI, 469.

[67]For example, Synod of Ancyra (314 A.D.), Canon 22. Mansi, op. cit., II, 520.

[68]Leo I regarded Lent as the appropriate time for doing such penance. Sermo XLV, 1ff., MPL, LIV, 288; Sermo XLIX, 3. MPL, LIV, 303.

[69]Augustine, Sermo CCXXXII, 7, 8. MPL, XXXVIII, 1111.

[70]Augustine, Enchiridion, LXV, MPL, XL, 262. Translation from Schopp, op. cit, IV, 424.

[71]Cf. First Synod of Orange (441 A.D.), Canon 3. Mansi, op. cit., VI, 436. Also Second Synod of Arles (ca. 443 or 452), Canon 11. Mansi, op. cit., VII, 880.

[72]Leo I, Epistola CLXVII, MPL, LIX, 1203. Synod of Agde (506 A.D.), Canon 15. Mansi, op. cit., VIII, 327.

[73]Gregory the Wonderworker (ca.210-270), Epistola Canonica: Canon 11. MPG, X, 1046.

[74]Council of Nicea, Canon II. Mansi, op. cit., II, 673. Cf. Augustine, Sermo CCLII, 8. MPL, 1558. Also Leo I, Epistola CVIII, 3. MPL, LIV, 1011.

[75]Augustine, Sermo CCXXXII, 7, 8. MPL, XXXVIII, 1111; Jerome (346-420 A.D.), Epistola LXXVII, 2. MPL, XXII, 691; First Synod of Orange, Canon 3. Mansi, op. cit., VI, 436; Council of Epaon (517 A.D.), Canon 29. Mansi, op. cit., VIII, 562.

[76]Ambrose, De Paenitentia, I, 8, 37. MPL, XVI, 498. Jerome, Epistola LXXVII, 2. MPL, XXII, 692. The goatskin dress for penitents, called the cilicium, indicated the person was not a sheep but a goat. See Caesarius, Sermo CCLXI. MPL, XXXIX, 2227ff.

[77]Short hair is indicated in the Synod of Agde, Canon 15, Mansi, op. cit., VIII, 327 and in the Synod of Barcelone (540 A.D.), Canon 6, Mansi, op. cit., IX, 995. Letting the hair and beard grow long is mentioned by Isadore of Seville (bishop 600-636 A.D.) in De Ecclesiasticis Officiis, II, 17. MPL, LXXXIII, 802.

[78]Ambrose, De Paenitentia, II, 10, 96-97. MPL, XVI, 520.

[79]Sozomen described a ceremony he saw in Rome. Ecclesiastical History, 7,16 MPG:LXVII,1458 Augustine, Sermo CCXXXII, 7, 8. MPL, XXXVIII, 1111. A prayer for penitents is in The Apostolic Constitutions (ca. 380 A.D.), viii, 9. MPG, I, 1085.

[80]Admonition, supplications, and the imposition of hands are included in Hilary of Arles' (401-49 A.D.) description of the reconciliation practiced in Southern Gaul. S. Hilarii Arelatensis Vita, XIII, MPL, 1233. The idea that the bishop's hand invoked the return of the Spirit to the repentant sinner is implied in Jerome's description of reconciliation. Dialogus Contra Luciferianos, V, MPL, XXIII, 159. The imposition of hands was used both in the admission into penance and in the reconciliation in the Syrian practice. Didascalia Apostolorum, trans. Margaret Bigson (London; Clay, 1903), p.26.

[81]The Synod of Hippo (393 A.D.), Canon 30, allowed the priests (presbyters) to reconcile persons as the delegates of the bishop (sacerdos). 'Apud sacerdotes Dei' was frequently used by Cyprian, e.g. De Lapsis, XXVIII, MPL, IV, 503. This term in this period referred only to the bishop. See Watkins, op. cit., pp. 193ff. Also Poschmann, op. cit., p. 97. However, Innocent I, (pope 402-17 A.D.) a century later distinguished between bishop (episcopus) and priests (sacerdotes). Cf. Epistola XXV, 7, MPL, XX, 559.

[82]Cf. Liber Pontificalis (ca. 514 A.D.), ed. Louis Duchesne (Paris: E. de Boccard, 1886), I, 164, 249.

[83]Socrates, Historiae Ecclesiasticae, V, 19. MPG, LXVII, 614. Sozomen, Historiae Ecclesiasticae, VII, 16. MPG, LXVII, p.1460. Apparently that authority was withdrawn, following a scandle toward the end of the fourth century (381 A.D.), by Nectarius (381-387 A.D.), Patriarch of Constantinople.

[84]Cyprian, Epistola LV, 23, Corpus Scriptorum Ecclesiasticorum, Editum Concilio et impensis Academiae Litterarum Caesareae Vindobonensis (Vindobonae: Apud C. Geroldi Filium Bibliopolam Academiae, 1868), III, 641ff.

[85]Canon 22. Mansi, op. cit., II, 473. This practice was explained by Innocent I as a disciplinary measure to discourage apostasy in times of persecution. Epistola III ad Exsuperius, 2. MPL, XX, 498.

[86]See n. 27. By the end of the 5th century, death-bed conversions were still a subject of controvery, Faustus of Riez (d. 492 A.D.) speaking against the practice (Sermo CCLV, MPL, XXXIX, 2216) and Gennadius of Marseilles (d. between 492 and 505 A.D.) supporting it (De ecclesiasticis dogmatibus liber, LXXX, MPL, LVIII, 998).

[87]Leo, Epistola CVIII, 2. MPL, LIV, 1011. Translation from Schopp, op. cit., XXXIV, 191.

[88]Pacian, Epistola I, 6, MPL, XIII, 1057; Epistola III, 11, MPL, XIII, 1067; Augustine, Sermo CCCXCII, 3, MPL, XXXIX, 1711.

[89]Epistola CVIII, 108, MPL, LIV, 1011; Epistola CLXVII ad Rusticum. inquis. 8, MPL, LIV, 1205.

[90] Sacramentarium Leonianum, ed. Charles Feltoe (London: Cambridge University Press, 1896), chap. 33. Super defunctos, p. 145.

[91] There is no evidence earlier than this in the West, and none such in the East.

[92] Caesarius, Sermo CCLVI, 4. MPL, XXXIX, 2218.

[93] Siricius, Ad Himerium episcopum, c. XIV. MPL, XIII, 1145.

[94] Leo I, Epistola CLXVII, inquis 10-12. MPL, LIV, 1206.

[95] The Second Synod of Arles, Canon 24, and the Third Synod of Orleans, Canon 24, decreed that married persons could do penance only with the consent of their mates.

[96] Avitus of Vienne, Epistola IV. MPL LIX, 219 ff.

[97] Ambrose, De Paenitentia, II, 10, 95. MPL, XVI, 520.

[98] Leo I in this specific case made the exception that this young man could marry, but Leo had to be careful that he wasn't "establishing any [new] rule." Epistola CLXVII, inquis. 9. MPL, LIV, 1206 f.

[99] Cf. Synod of Barcelona (541 A.D.), Canon 9, Mansi, op. cit., IX, 10. Also Isidore of Seville (bishop 600-36 A.D.), De ecclesiasticis officiis, II, 17, 6. MPL, LXXXIII, 802.

[100] This story is detailed in L. Gougaud, Christianity in Celtic Lands (second edition; London: Sheed and Ward, 1932), pp. 185-216.

[101] The Synod of Chalons (650 A.D.), Canon VIII, unanimously accepted the new procedure. Mansi, op. cit.,X, 1191.

[102] Some of the more significant were: Penitential of Finnian (ca. 525-50) Penitential of Cummean (ca. 650 A.D.), Penitential of Columban (ca. 600), Penitential of Theodore (668-779A.D.), Penitential of Bede (8th century), and the Penitential of Egbert (ca. 750 A.D.). List and dates from John T. McNeill and Helena M. Gamer, Medieval Handbooks of Penance (New York: Columbia University Press, 1938), pp. 86ff.

[103] Offenses were graded equivalents to penances differing in kind and degree, lasting from days to years. The gravity of a specific offense increased with its repetition.

[104] An Old Irish Table of Commutations (8th century), ibid, P. 144.

[105] For example, the normal penance of one year could be condensed into a severe vigil fast of three days. Cf. F.W.H. Wasserschleben, Die Bussordnungen der abendlandischen Kirche (Graz: Akademische Druck-U. Verlagsanstalt, 1851), reprint 1958, pp. 139 ff. which list such commutations.

[106]Council of Chalons (813 A.D.), Canon 36, repudiated the penitential books in favor of a return to the canonical procedure. Mansi, op. cit., XIV, 101.

[107]Synod of Paris (829 A.D.), Canon 32, Mansi, op. cit., XIV, 559.

[108]New and extensive reworkings of the penitentials continued to appear even into the eleventh century. E.G. Decretum Burchardi, MPL, CXL, 1011. Cf. Herman Josef Schmitz, Die Bussbücher und die Bussdisciplin der Kirche (2 vols.; Mainz, 1883), I, 762ff.; also McNeill-Gamer op. cit., pp.323ff.

[109]Cf. nn. 63 and 65 above.

[110]E.g. Boniface, Sermo 3, 4. MPL LXXXIX, 849-50; Sermo 8, MPL LXXXIX, 858ff. Also Bede, Epistolam D. Jacobi V, MPL XCIII, 36ff.

[111]Chrodegang, bishop of Metz (742-66 A.D.) required his canons and poor to confess at the beginning of Lent and between August and November. Regula Canonicorum XIV and XXXIV. MPL LXXXIX, 1104, 1117. The 8th century revision of the Rule of Chrodegang required three confessions a year for laity and once every Saturday for monks. C. 32 Mansi. op. cit., XIV, 337.

[112]"Every fidelis of either sex shall after the attainment of years of discretion separately confess his sins with all fidelity to his own priest at least once in the year; and shall endeavor to fulfill the penance imposed upon him to the best of his ability, reverently receiving the sacrament of the Eucharist at least at Easter." The Fourth Lateran Council (Cc. XII). Translation from Luther A.Weigle, "Penance." An Encyclopedia of Religion, ed. Vergilius Tura Anselm Ferm (New York: The Philosophical Library, 1945), pp. 570-71.

[113]Cf. the 11th century pseudo-Augustine tract De vera et falsa paenitentia, X, MPL, XL, 1122 ff.

[114]Regarding lay-confession cf. Amédée Teetaert, La confession aux laiques dans l'église latine depuis VIII jusqu'au XIV siècle (Paris: J. Gabalda, 1926), pp. 44 ff. The Venerable Bede (673-735 A.D.) may have introduced to the West the notion of confessing lesser sins to lay confessors. Ibid. pp. 25 ff. Confession to laymen, typically monks, had been long used in the East. Ibid. pp. 44ff. See also Bede, Epistolam D. Jacobi V, MPL XCIII, 39 ff.

[115]Penitential of Theodore, Book II, 15. McNeil and Gamer op. cit., p. 201.

[116]Penitential of Cummean, X, 18, ibid., p. 113-14

[117]Penitential of Finnian, 6, 14, 35, and 36, ibid. pp. 89 and 94. Penitential of Columban, 6, 13 and 18, ibid, p. 254

[118]Penitential of Finnian, 53, ibid, p. 97.

[119]Many penitential orders after the 9th century instruct all who confess to appear for reconciliation on Maundy Thursday.

[120]Theodulf,(ca. 800 A.D.) bishop of Orleans, allowed communion after one of seven years penance was completed. Capitulare, II. MPL, CV, 215.

[121]Cf. Burchard, Decretum, XVII, MPL, CXL, pp. 935 ff.

[122]Translation from Paul F. Palmer (ed.), Sacraments and Forgiveness (London: Darton, Longman and Todd. 1959), p. 174.

[123]Josef A. Jungmann, The Early Liturgy, tr. Francis A. Brunner (Notre Dame, Indiana: University if Notre Dame Press, 1959), Section V, p. 244.

[124]Honorius Augustodunensis, Speculum Ecclesiae, MPL CLXXII, 826.

[125]Palmer op. cit., p. 176. Cf. also Josef A. Jungmann, The Mass of the Roman Rite, tr. Francis A. Brunner(2V;New York: Benzinger Bros. Inc., 1951), I, pp. 299 ff.

[126]Palmer op. cit., p. 177.

[127]Abelard, Ethica, XIX; XX. MPL, CLXXVIII, 664 ff.

[128]Lombard, Sententiarum Lib IV, Distinctio XXII,c3. MPL CXCII, 898-99. Some feel that Lombard's inclusion of penance in his list of seven sacraments was the first clear definition of penance as a sacrament, a description affirmed by the Councils of Florence (1439 A.D.) and Trent.

[129]Lombard, Sententiarum IV, D.18, c.4. MPL CXCII, 886-87.

[130]Hugh of St. Victor, On the Sacraments, II, 14, 8. MPL, CLXXVI, 564 ff.

[131]Bonaventure, Sententiarum, IV, Dist. 18, p.i, a. 2, q. 1. S. Bonaventura, Opera Omnia (ed. Quaracchi; Florence: n.p., 1889) pp. 472 ff., as quoted in Palmer op. cit., pp. 202-04.

[132]". . . in the formula of absolution a prayer precedes which is deprecative in form, and then there is added an absolution which is indicative in form" Ibid.,p. 203.

[133]William of Auvergne, De Sacramento Paenitentiae, c. 19. Opera Omnia, ed. Venice, 1591, p. 441, quoted in Palmer op. cit., pp. 199-201.

[134]The notion of hylomorphism is involved, i.e. what is undetermined (e.g. undesignated water which could be used for cleansing, cooling, drinking, swimming, etc.: res) becomes determined (e.g. "this is a water of spiritual cleansing": the determining verba)--as Christians would say--by the Word, by God. Rational scholastic theology viewed that

which was on God's side as "the form" and that which is the unclear activity of man as "the material side," In sacramental signification, the meaning of the sensible objects (matter) is determined by the words used (form). Cf. Aquinas, Summa Theologica, 3a, 60.6. Opera Omnia, 2nd Imp. Petri Fiaccadori, Parmae, (New York: Musurgia Publishers, 1948), IV, 263-64.

[135]Aquinas, Summa Theologica, 3, 64.3. Opera Omnia IV, 405-06.

[136]Aquinas, Summa Theologica, Supplementa, q. 18, 1. Opera Omnia IV, 485.

[137]Aquinas, Summa Theologica, Supplementa, q.8, 2. Opera Omnia, 468-69.

[138]Scotus, On the Sentences, 4, 16, 1, 7. The absolution causes justification, "but the priest only acts instrumentally, not indeed by attaining that effect either by his own or another's power, but by attaining something prior to the effect, which is a disposition that necessitates that effect, necessitating, I say, in virtue of a divine covenant," Ibid., 19, 1, n. 24. Translation from Palmer op. cit.,p. 219.

[139]Attrition was viewed as erroneous in its direction, being self-love instead of love of God.

[140]Gabriel Biel, IV On the Sentences, d. 14q. 1.2; d. 18q.1.2.

[141]Ibid., d.14 q.2; d.18q.1

[142]The Roman Catholic response to the reformational movements will be postponed to the end of this historical review, because denominationally the Roman Catholic Church has carried the "weight" of Western concern about the subject to the present and is ecumenically significant for future developments.

[143]Mention may be made here of the rising discent to the conduct and authority of the penitential system, which had mounted at times with radical voice. Wyclif in the fourteenth century had rejected ecclesiastical authority in principle and had regarded outward confession as useless and absolution as an abuse. (Denzinger op.cit., p.587.) And similarly Hus (ibid., p.670-71). Peter Martinez de Osma (ca. 1478) had claimed penance to be of ecclesiastical rather than divine law (ibid., p. 724-33).

[144]Martin Luther, Martin Luther's Werke, Kritische Gesammtausgabe (Weimar: Herman Böhlau, 1883). All subsequent references to this work will be designated WA. Briefe and Tischreden will be referred to as BR and TR respectively. I, p. 98-99.

[145]"How Plain People are to be Taught to Confess," Kleine Katechismus. Die Bekenntnisschriften der evangelischlutherischen Kirche (4. durchgesehene Auflage; Gottingen: Vandenhoeck und Ruprecht, 1959), p. 517, 11ff. Hereafter this work of Lutheran Symbols will be referred to as BS. SA will refer to the Smalcald Articles; AC to the Augsburg Confession.

[146]WA, I, p. 98.

[147]WA, VI, 501.

[148]WA, III, p. 403.

[149]Luther's concept of sin was significant for his attitude toward confession. Man's sinful acts represent a sinful nature. (Luther's commentrary on Psalm 51 , 1531 A.D., WA, III, p. 284 ff.)Sin seems ubiquitous (WA II, 418), and if venial, it is only by God's grace that it is such. No teacher has been "learned enough to give us a dependable rule for distinguishing venial from mortal sins, except in such obvious offences . . . as adultery, murder, theft, falsehood, slander, betrayal , hatred, and the like." (WA II, 721.) English translations of Luther from Luther's Works, American Edition (St. Louis:Concordia Publishing House; Philadelphia: Muhlenberg Press, 1958--), referred to hereafter as AE. V. 35. p. 20, Perhaps because of the gravity of veniality, its "mortality", confession needed not embrace all sins, but only those which oppressed. (WA, VIII, p. 181.)

[150]WA, XV, 482.

[151]BS, p. 517, 20ff.

[152]WA, VI, 159.

[153]"1. When our Lord and Master Jesus Christ said, "Repent" [Matt. 4:17,] he willed the entire life of believers to be one of repentance. 2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy." WA,I 233. Trans. AE, v.31, 25. Luther objected to the translation of the Greek word metanoeite in Matthew 4 in the vulgate by poenitentiam agite, meaning 'do penance.' He saw it rather as meaning 'a change in our heart and our love.' On the basis of God's having set a person within salvation in baptism through faith, the encouragament to 'repent' or 'confess' meant to live up to your life in your Lord.

[154]WA, BR, VI, 453ff.

[155]WA, I, 98.

[156]Cf. WA, X, Part II, pp. 58ff.

[157]Cf. Palm Sunday Sermon of 1524, WA, XV, 482-84, and Maundy Thursday Sermon of 1528, WA, XXVII, 95-97.

[158]WA, XXVII, 96.

[159]WA, VIII, 178.

[160]WA, X, Part III, 58-64.

[161]"Sermon on the Sacrament of Penance" (1519), WA, II, 719; AE, 35, 17.

[162] WA, VIII, 157.

[163] WA, I, 632.

[164] WA, XXX, Part II, 453.

[165] It was Luther's presupposition that his anxious conscience was also the experience of others. On this basis he could recommend confession to another person as having its importance in the personal and individual absolution.

[166] WA, TR, IV, 5176, p. 695; AE LIV, 394.

[167] As a necessary corrective in his conception of the working of faith through absolution, Luther cast the opus operatum, or "of itself" character of Western sacraments into the doctrine of the Word of God (Cf. WA, II, 722; XXX, Part II, 459; XXX, Part II, 444.) Laurentius Klein, Evangelisch-lutherische Beichte (Paderborn: Verlag Bonifacius-Druckerei, 1961), pp. 49-50.

[168] "Disputatio pro declaratione virtutis indulgentarium" (1517), WA, I, 233. Cf. Thesis 38, WA, I, 235, and the Sermon for the Nineteenth Sunday after Holy Trinity (1533), WA, LII, 500.

[169] "Resolutiones disputationum de indulgentiarum virtute" (1519), WA, I, 540; WA, I, 595.

[170] Cf. Small Catechism, WA, XXX, Part I, 387; BS p. 519; Lectures on Genesis, WA, XLIII, 525.

[171] Easter Sermon (1544), WA, XXI, 206. Cf. Small Catechism, WA, XXX, Part I, 387; BS, p. 519.

[172] WA, XXXIV, Part I, 308.

[173] Palm Sunday Sermon (1524), WA, XV, 485.

[174] "Therefore we have ordained pastors and priests in order that they might perform such services (baptizing, absolving, preaching, etc.) in our stead, and these should wield the power as our representatives." Sermon on the Nineteenth Sunday after Trinity (1522), WA, X, Part III, 395ff.

[175] WA, X, Part III, 215 (1522). In "Von der Beicht" (1521) underlining "Recieve ye the Holy Ghost" (John 20:21-23), Luther ascertained that in this connection, the Holy Spirit could be ascribed only to the Christian Church, the assembly of all believers. WA, VIII, 163.

[176] WA, LVI, 248 (1515-1516).

[177] Ninety-Five Thesis, Thesis 7, WA, I, 233; and WA, I, 543. In his Sermon on the Sacrament of Penance (1519) Luther made it unmistakably clear that in the final analysis it was

not the faith in the priestly words of absolution but faith in the Word of Christ which instituted absolution. WA, II, 717. The efficacy of the sacraments, his Sermon on the Festival of SS. Peter and Paul emphasized, did not hinge upon the office but upon the faith of the recipient. WA, VII, 367.

Regarding lay-absolution, Luther was not clear until the end of his life, when he wrote in the Sermon on John 20:19ff. that confession to a lay brother was an emergency procedure. WA, XLIX, 146. While every individual believer could absolve (WA, X, Part III, 395 [522]), there were other practical considerations. "Although we are all equally priests, we cannot all publicly minister and teach. We ought not to do so even if we could." (WA, VII, 49-73; AE, 31, 356.)

[178]In his "Confitendi ratio" (1520) the dispenser of absolution is the "vicarius Christi" WA, VI, 159. The Small Catechism formula says that the ministrant absolves "by the command of our Lord Jesus Christ." BS, p. 519. References to the congregational aspect are absent in later writings.

[179]WA, VII, 367. This applied also to ministerial lack of charismatic gifts of the Holy Spirit (WA, X, Part III, 97 [1522]), and to ministerial insincerity of action. The penitent's belief meant his absolution (WA, II, 719).

[180]That God demanded pain or satisfaction from the sinner was a notion for which Luther could find no Scriptural evidence already in 1517 in his Sermon on Indulgences. WA, I, 244; II, 423.

[181]For Luther there could be no jus reservandi. WA, VI, 546.

[182]WA, I, 98.

[183]WA, XV, 486.

[184]WA, I, 542.

[185]Cf. n. 182.

[186]Defense of All the Articles Wrongly Condemned in the Roman Bull, AE, XXXII, 92.

[187]Luther saw no chasm between his work and that of the physician. He would admonish a man suffering from dropsy to follow his doctor's instructions so that his anxiety wouldn't interfere with the blessing God would give him. John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, 1951), p. 171

[188]WA, VIII, 173; VIII, 170; also VI, 159f.; XV, 485, VIII, 157.

[189]Small Catechism, BS, 517f.

[190]Maundy Thursday Sermon (1523), WA, XII, 493; Palm Sunday Sermon (1524), WA, XV, 486-87, XVII, Part I, 177 (1525); XXX, Part III, 569 (1533); VIII, 166.

[191] WA, XII, 476-93.

[192] WA, XII, 215.

[193] Consultation in addition to the announcement of the intention to commune, depending on circumstances, could be once a year, once a lifetime, or not at all. Ibid.

[194] Whoever lived in open sin was not allowed to commune.

[195] It is not clear how private confession, in itself encouraged but not required, was separated from the examination of doctrine and life.

[196] Klein, op. cit., p. 164.

[197] Large Catechism, IV, 1, BS, 691.

[198] Ap, XIII, 4, BS, 259.

[199] AC, XII, 2-6, BS, 66-67.

[200] Cf. Ap, XII, 53-58, BS, 261-62.

[201] AC, XI, 1, BS, 66.

[202] AC, XXV, BS, 97.

[203] Ap, XI, 6, BS, 250

[204] Ap, XII, II, BS, 255.

[205] Ap, XII, 104-05, BS, 273.

[206] Cf. SA, III, III, 20: "Here, . . .there was neither faith nor Christ. A man did not become aware of the power of absolution, for his consolation was made to rest on his enumeration of sins and on his self-abasement," BS, 441.

[207] AC, XXV, 13, BS, 99-100.

[208] AC, XXV, 3ff., BS, 98.

[209] Ap, XII, 39ff., BS, 259

[210] Ap, XII, 40, BS, 259.

[211] SA, III, VII, 1, BS, 452.

[212] Cf. Ap, XII, 41, BS, 259

[213] SA, III, VII, 1, BS, 452.

[214] AC, XXVIII, 8, BS, 121.

[215]Ap, XXVIII, 13, BS, 400. Perhaps it could be mentioned here, that the position was taken against Novation and others, that absolution should never be denied to genuinely penitent recidivists. AC, XII, 2, BS, 66.

[216]SA, III, IV, BS, 449.

[217]Eg. church order of Aschersleben, 1575, in Emil Sehling (ed.) Die evangelischen Kirchenordnungen des XVI Jahrhunderts (Leipzig:O.R. Reisland, 1902-13), Vol.II, 476

[218]Eg. Rothenberg (1559); ibid., Vol. XI, 584.

[219]An extreme example of such prohibition is found in the Pomeranianian Church Order (1569) which directed that a pastor who absolved a large group of people all at once be expelled from office. Ibid.,Vol. IV, 446.

[220]The parishioner was typically examined in regard to the Ten commandments, the Apostle's Creed, and the Our Father. Eg. Belzig (1529(, Ibid., I, 528.

[221]Eg. Henry of Saxony (1539), ibid., I, 269-71. As a practical consideration the recording of the names of those coming to confession was helpful in keeping track of the membership of the church. Eg. Schlesien (1535), ibid., III, 439.

[222]Eg. Lauenberg (1526), ibid., V, 468.

[223]Cf. Theodore F.D. Kliefoth, Liturgische Abhandlungen (Schwerin: Stiller'sche Hof-Buchhandlung, 1854-61), II, 378.

[224]"Ich sage dich frei, ledig und los aller deiner Sünden." Aemilius Richter (ed.) Die evangelischen Kirchenordnungen des sechszehnten Jahrhunders (Weimar: Landindustriecomptoir, 1846) II, 27. Cf. Saxony (1531), Sehling pp. cit., I, 178.

[225]A "visible" expression of forgiveness. Merseburg (1544), ibid., II, 18.

[226]Eg. Anhalt (1534), ibid., II, 583.

[227]Eg. Mecklenburg (1545): "Almighty God, our heavenly Father, has had mercy upon us and has given His only Son to die for us and for His sake forgives us all our sins. To them that believe on His name He gives power to become the sons of God and has promised them His Holy Spirit. He that believes and is baptized shall be saved. Grant this Lord, unto us all." Ibid., V, 151.

[228]Eg. Freiburg (1537), ibid., I, 467.

[229]Martin Bucer, On the True Cure of Souls (1538) as cited in McNeill op. cit., p. 179.

[230]Ibid.

[231]Martin Chemnitz, Examen Concilii Tridentini, ed. Ed. Preuss (Berolini: Gustav Schlawitz, 1861), Locus VII, "De Poenitentia," p. 426.

[232]Ibid., 434,a.

[233]Ibid., 426,b.

[234]Ibid., Locus IX, "De Confessione," p. 454,b.

[235]Ibid., Locus VII, "De Poenitentia," p. 429,a. Contra the Roman distinction between these two: H.J. Schroeder (trans.), "The Sacrament of Penance," Canons and Decrees of the Council of Trent (St. Louis: B. Herder Book Co., 1950), Canon 3, p. 102.

[236]Chemnitz, op. cit., Locus VII, "De Poenitentia," p. 434.

[237]Ibid., 454,a.

[238]Johann Gerhard, Loci Theologici, ed. Fr. Frank (Lipsiae: J.C. Hinrichs, 1885), Locus XV, "De Poenitentia," III, 22ff., 213ff. So too Brochmand, spoke of absolution as no mere empty sound but as an effective means which God used to confer and seal that which the outward sound represented. Jaspar Brochmand, Systema Universae Theologiae (Ulm: Johann Görline, 1664), "De Poenitentia," Caput II, Quaestio XXII, p. 145. Cf. Quaestio VI, p. 129.

[239]Gerhard, op. cit., p. 254. Others connected absolution with spiritual counsel, the specific applications of God's promises concerning forgiveness, e.g, Hunnius. See Nikolaus Hunnius, Epitome Credenderum, tr. Paul Gottheil (Nurenberg: U.E. Sebald, 1847), p. 167.

[240]Brochmand was one who specified private absolution for private sins, and public remission for public sins as well as general absolution for the sins of all who corporately repent. Brochmand, op. cit.,p. 379.

[241]Gerhard, op. cit., pp. 253-255.

[242]Johann Andreas Quenstadt, Theologia didactico-polemica sive systema theologicum (Wittenberg: Johannes Ludolphus Quenstedius, 1691), Pars III, Caput IX, "De Poenitentia," pp.584 and 586.

[243]Ibid., Pars IV, Caput XII, "De Ministerio," Sectio II, Quaestio V, p. 411.

[244]David Hollazius, Examen theologicum acroamaticum (Editio Novissima; Holmiae et Lipsiae: Godofredum Kiesewetterum, 1735), Pars III, "De Contritione," p. 644

[245]Ibid., Pars IV, Caput II, "De Ministerio Ecclesiastico," p. 878.

[246]Philipp J. Spener, Des Beichtwesens in der Evangelischen Kirchen rechter Gebrauch und Missbrauch (Cöln: Johann Michael Rüdiger Buchhandlung, [1695]), p.7.

[247] Ibid., pp. 51-54.

[248] Ibid., p. 56.

[249] Philipp J. Spener, Christliches Lehr-Beicht-und Betbüchlein für gottselige Communicanten (Frankfurt am Main: Bonav. de Launoy, Hof-Buchdr. in Offenbach, 1696), p. 6a. Michael Pharetratus bemoaned that people were lapsing into the Roman view of confession as an opus operatum. Michael Pharetratus, Beicht Stuel, wie dessen dreyerley art zu finden (Hall in Sachsen: Peter Schmidt, 1622), p. 215.

[250] Philipp J. Spener, Theologische Bedenken (Berlin: Verlegung des Waysenhauses, 1711), IV, Art. II, Sect. XIV, 216ff. The absolution itself was certain, but its application was said to be always uncertain. Ibid., IV, Art, VI, Sect. II, 695. Spener's Beichtwesen, pp. 69-70. Christian Hohlburg too felt that absolution was improperly being granted to everyone regardless of their dispositions. Christian Hohlburg (Elias Praetorius, pseudonym), Spiegel der Missbräuche beim Predigtamt im heutigen Christentumb (1664), cited by Klaus Harms, "Die Einzelbeichte," Monatschrift für Pastoraltheologie, 42 (May 1953), pp. 73-74.

[251] Spener, Theologische Bedenken,

[252] For example, Schleiermacher in 1811 had worked out a Seelsorge for comforting individuals whose marginal Christian "identity" needed "nursing." McNeill, op.cit., p. 186.

[253] Marheineke, Aphorisms for the Renewing of Christian Life (1814), a cited IN McNeill, op. cit., p. 186.

[254] Claus Harms (of Kiel) Pastoraltheologie, Bk.III, Der Pastor. Kiel, 1837. As cited by McNeill, op. cit., pp. 186-87.

[255] Wilhelm Löhe, Gesammelte Werke, ed. Klaus Ganzert (Neuendettelsau: Freimund Verlag, 1955--)III, Part 1, 214.

[256] Ibid.

[257] Ibid., 218.

[258] McNeill, op. cit., pp. 187-88.

[259] Ibid., p. 189

[260] C.F.W. Walther, Amerikanisch-Lutherische Pastoral-theologie (5th edition; St. Louis: Concordia Publishing House, 1906), pp 155 ff. Cf. also McNeill, op. cit., p. 188.

[261] For the development of confession and absolution in American Lutheranism, see Fred L. Precht,"Changing Theologies of Private and Public Confession and Absolution"(unpublished Doctoral thesis, Concordia Seminary, St. Louis, Missouri, 1965), pp. 187-226.

[262]The actual average reported for all pastors was forty-four per cent, Knut M. Enger, "Private confession in American Lutheranism, A Study of Doctrine, History, and Practice." (Unpublished Th.D. dissertation, Princeton Theological Seminary, Princeton, N.J.,1962), p. 272. Far more confessions were heard in connection with the Communion of the sick, p.266.

[263]Ibid., p. 280.

[264]Ibid., p. 326. Despite the apparent clergy readiness in the direction, the only extensive Lutheran restudy of the theological and psychological issues has been that by David Belgum. David Rudolph Belgum, Guilt: where religion and psychology meet, (Englewood Cliffs, N.J., Prentice-Hall, 1963).

[265]Cf. Dietrich Bonhoeffer, Life Together, tr. John W. Doberstein (New York: Harper and Brothers, Publishers, 1954), pp. 110-122

[266]Klein, op. cit., p. 226. Further information regarding these communities can be found in Francois Biot, The Rise of Protestant Monasticism, tr. W.J. Kerrigan (Baltimore: Helicon Press, 1963), pp. 94-105.

[267]Klein, op. cit., pp. 227ff.

[268]Wolfgang Böhme wrote, "Seelsorge und Beichte sind voneinander zu unterscheiden. Das seelsorgerliche Gespräch hat sein Zentrum in der Beratung, die Beichte das ihre in der Absolution." Böhme, Beichtlehre für Evangelische Christen (Stuttgart: Evangelisches Verlagswerk, 1956), p.81. Nonetheless he erodes this position when he recognizes that all pastoral care involves elements of confession, and that confession always entails pastoral care. Ibid.

[269]See Jean Rilliet,"Zwingli, Third Man of the Reformation, tr. Harold Knight (London: Lutterworth Press, 1959), p. 119.

[270]Ibid., p. 112-13.

[271]Zwingli, Sixty-Seven Articles of 19 January 1523, Articles 50-52, in Luther's and Zwingli's Propositions for Debate, in original and translated versions with introduction and bibliography by Carl S. Meyer (Leiden: E.J. Brill, 1963), p. 46. See also Rilliet, op. cit., p. 269.

[272]See Bard Thompson, Liturgies of the Western Church (Cleveland and New York: The World Publishing Co., 1961), pp. 147-55. Thompson believes that Zwingli "apparently meant to follow Leo Jud's liturgy of 1523 and have the people recite the brief plea of the prodigal son: 'O Father, I have sinned in heaven and against thee and am not worthy to be called thy son.' " Ibid., p. 148. After this"confession," in place of a formal absolution the preacher simply said: "Almighty, eternal God! Forgive us our sins and lead us to everlasting life; through Jesus Christ our Lord. Amen." Ibid. This liturgical mood became normative for broad areas of the Reformed Church.

[273]Zwingli, "Of the Clarity and Certainty of the Word of God" in Zwingli and Bullinger, ed. G.W. Bromiley (London: SCM Press Ltd., 1953), being Vol. XXIV in The Library of Christian Classics, p. 91.

[274]Rilliet, op. cit., p. 125.

[275]McNeill, op. cit., pp. 193-94.

[276]Ibid., p. 196.

[277]Ibid., p. 197

[278]Repentance was "regeneration, whose sole end is to restore in us the image of God that had been disfigured and all but obliterated through Adam's transgression." Calvin, Institutes, III, iv. Translation in Calvin: Institutes of the Christian Religion, ed. John T. McNeill (London: SCM. Press, Ltd., 1906), being Vol. XX in The Library of Christian Classics, p. 601. Joannis Calvini, Opera Selecta: Institutionis Christianae Religionis, 1559, ediderunt Petrus Barth, Guilelmus Niesel (2nd edition; München: Chr. Kaiser, 1959), Vol. IV, 63.

[279] Institutes, III, iv, 12. Opera, ed. Barth, IV, 99; Calvin, ed. McNeill, p. 637.

[280]Institutes, III, iv, 12. Calvin, ed. McNeill, p.636. Opera, ed. Barth, IV, 99: "remittere peccata et animas solvere."

[281]"The priest does not so much forgive sins as pronounce and declare them forgiven." Institutes, III, iv, 18. Calvin, ed. McNeill, p. 644-45. Opera, ed. Barth, IV, 112: "sacerdotum non tam remittere peccata quam pronuntiare et declarare remissa esse."

[282]Institutes, III, iv, 18. Opera, ed. Barth, IV, 107. Calvin, ed. McNeill, 644-45.

[283]Institutes, III, iv, 14. Calvin, ed. McNeill, pp.638-39. Opera, ed. Barth, IV, 100-101.

One point may be emphasized here. "The grace of the Gospel. . . would be sealed in the hearts of the believers." One would be "reassured in mind and be set free from anxiety." With these effects of the keys in mind, mention should be made of the fact that Calvin also practised the "spiritual direction" of persons.

[284]English translation in Bard Thompson, op. cit., pp. 197-208.

[285]Institutes, III, iv, 23. Calvin, ed. McNeill, p. 649. Opera, ed. Barth, IV, 111-112.

[286] For example, the Council of Geneva Ordinances in 1551 sentenced the first-offence blasphemer to bread and water in confinement for one

day and night, to kneel and kiss the ground and ask God's forgiveness, and to pay a ten sous fine. Corpus reformatorum XXXVIIIa, 19ff. See Georgia Elma Harkness, John Calvin, the Man and His Ethics (New York: H. Holt and Company, 1931), p. 103

[287]In Voet's Politicae ecclesiasticae pars tertia et ultima (Amsterdam: 1676), as cited in McNeill, op. cit., pp. 210-11.

[288]Voet, Ascetica, as cited by McNeill, op. cit., p. 110.

[289]McNeill, op. cit., 212.

[290]Francisco Turretino, Institutio Theologicae Elencticae (Edinburgh: John D. Lowe, 1847) Vol. III.

[291]"Absolutio ministris evangelii commissa, non est judicialis, qualis est Judicis vel Domini; sed ministerialis." Ibid., p. 473.

[292]Jean Frederic Ostervald, Lectures on the Exercise of the Sacred Ministry, French 1737, English trans. 1781, as cited in McNeill, op. cit., pp. 213-14.

[293]McNeill, op. cit., p. 215.

[294]Alexander Vinet, Pastoral Theology, tr. Thos. O. Summers (Nashville, Tenn.: Publishing House of the M.E. Church, South. Barbee and Smith, Agents, 1891), pp. 314-15.

[295]Ibid., pp. 328-29.

[296]Founded during World War II. See Max Thurian, Confession, (London:SCM Press Ltd., 1958), p. 149.

[297]Max Thurian, The Eucharistic Liturgy of Taizé, tr. John Arnold (London: The Faith Press, 1962), p. 8. The general confession is followed by a simple declaratory form of absolution. Ibid., pp. 30-31. Another work which could have been used here as illustrative of the new mood, is Eduard Thurneysen's chapter on "Confession" in Walter Lüthi and E. Thurneysen, Preaching. Confession. The Lord's Supper, tr. Francis J. Brooke, III (Richmond, Va., John Knox Press, c. 1960), though it is not as psychologically oriented nor as descriptive of the practical aspects of Confession and Absolution as Thurian's writings.

[298]Thurian, Confession, p. 120.

[299]Ibid., p. 139.

[300]Ibid.

[301]Ibid., 122.

[302]Ibid., 120.

[303]John Knox, The Buke of Discipline, Section vii, in The Works of John Knox, ed. David Laing (6 vols.; Edinburgh: James Thin, 1966), II, 227-33. Modernized version as found in McNeill, op. cit., p. 247.

[304]Taken from John Knox, The Liturgy Received by the Church of Scotland in 1564 (Glasgow: University Press, 1886), p. 60, (spelling and punctuation modernized), quoted by W. Clebsch and C. Jaekle, Pastoral Care in historical perspective (Englewood Cliffs, N. J., Prentice-Hall, 1964), p. 261.

[305]George F. MacLeod, "Confession and Absolution" in Morality and Mental Health, ed. O. Hobart Mowrer (Chicago: Rand McNally and Company, 1967), p. 258.

An absolution formula found in The Form of Excommunication and Repentance (1567) read,"In the Name and authoritie of Jesus Christ, I . . . Absolve thee, N. from the sentence of Excommunication, from the sin by thee committed, and from al censures led againes thee . . .and pronunces thy sin to be loused in heavin . . ." Knox, Disciplins, VI, 470.

[306]McNeill, op. cit., p. 252.

[307]David Dickson, Therapeutica sacra (1656), I, xi, as cited in McNeill, op. cit., p. 257.

[308]Dickson, op. cit., II, i, as cited in McNeill, op. cit., p. 257.

[309]William Garden Blaikie, For the Work of the Ministry: a Manual of Homiletic and Pastoral Theology (London: 1878), 2nd. ed. appendix, as cited by McNeill, op. cit., p. 260.

[310]Patrick Fairbairn, Pastoral Theology. A Treatise on the Office and Duties of a Christian Pastor(Edinburgh: 1875) as cited by McNeill, op. cit., p. 260.

[311]McNeill, op. cit., p. 262, cites William Warren Sweet's series, Religion on the American Frontier, 1798, which gives an example of a Kentucky clergyman, William Mahon, being charged with beating his woman slave excessively.

[312]Ichabod Spencer, A Pastor's Sketches, or Conversations with Anxious Inquirers , cited in McNeill, op.cit., p. 262.

[313]MacLeod, op. cit., p. 262.

[314]Ibid., p. 259.

[315]Richard Baxter, The Reformed Pastor, revised by William Brown (2nd edition; Glasgow: W.Collins and Co., 1829).

[316]Pertinent literature includes William Warren Sweet, Religion on the American Frontier, Vol. I, The Baptists, 1783-1830 (New York, 1931), and Vol. III, The Congregationalists (Chicago, 1939, and Vol. IV.

The Methodists (Chicago, 1946); John Bunyan, Complete Works of John Bunyan (Philadelphia, 1872); John Taylor, History of Ten Baptist Churches; John Woolman, The Journal and Essays of John Woolman, ed. A.M. Gummere (Philadelphia, 1922); Isaac Watt's "An Humble Attempt Toward the Revival of Practical Religion," (1731) in The Works of the Reverend Isaac Watts in Seven Volumes, Vol. IV (Leeds, 1800); John Wesley, The Journal of the Reverend John Wesley, ed. Nehemiah Curnock (8 vols.; London: The Epworth Press, 1909-16), Cf. entry under date of Dec. 25, 1738, and under 1743.

[317]The reform of the Anglican Church which was made concrete in the political action of Henry VIII had actually begun earlier in spirit, particularly through the introduction of the English Bible. "Think ye not that we can by any sophistical subtleties steal out of the world again the light that every man doth see. Christ hath so lightened the world at this time that the light of the Gospel hath put to flight all misty darkness. . . . The lay people do now know the Holy Scriptures better than many of us. Edward Fox, Bishop of Hereford, 1537, quoted in McNeill, op. cit., p. 218.

[318]For example, John Bradford, d. 1555, considered that an enumeration of all sins was impossible. Sermon on Repentance, 1553, as cited in McNeill, op. cit., p. 224.

[319]Art. III.

[320]McNeill, op. cit., p. 219.

[321]Ibid., 218-19. See also Frank Edward Brightman, The English Rite, Being a Synopsis of the Sources and Revisions of the Book of Common Prayer (2 vols.; London: Rivingtons, 1915).

[323]Second Prayer Book, 1552, as quoted in McNeill, op. cit., p. 208.

[322]William Tyndale, Exposition of I John in The Works of the English Reformers, William Tyndale and John Frith, ed. Thomas Russell (3 vols.; London: 1831), as quoted by McNeill, op. cit., p. 223.

[324]Hugh Latimer, preaching, 1535, on Ephesians 6:10-20, in The Works of Hugh Latimer, ed. George Elwes Corrie (2 vols.; Cambridge, Parker Society, 1844-46), cited by McNeill, op. cit., 223-24.

[325]John Jewel, Defense of an Apology, 1564, cited by McNeill, op. cit., 225-26.

[326]Thomas Cranmer was active in the forming of the Thirteen Articles in 1538. Article viii expresses this attitude. See McNeill, op. cit., p. 225.

[327]Quoted by McNeill, op. cit., p. 226

[328]The Works of that Learned and Judicious Divine Mr. Richard Hooker--With an Account of His Life and Death by Isaac Walton, arranged

by John Keble, 7th edition, revised by R.W. Church and F. Paget (3 vols.; Oxford: Clarendon Press, 1888), III, p. 74. The Laws of Ecclesiastical Polity VI, vi, 2.

[329]Hooker, The Laws VI, vi, 5 in Keble, Works of Hooker, III, 78-79 Hooker added, however, that in cases where also ecclesiastical censure is removed "the minister doth more than declare and signify what God hath wrought, in that these censures constraineth men to amend their lives.

[330]Bishop John Overall of Norwich, d. 1619, in his notes on the Book of Common Prayer, cited by McNeill, op. cit., p. 229.

[331]Francis White, A Reply to Jesuit Fisher's Answer, 1624, ibid., p. 229; Pater Haylin (d. 1662) Theology of the Ancients, ibid., p. 230; Hamon L'Estrange, The Alliance of Divine Offices, 1659, ibid., p. 232.

[332]Jeremy Taylor, Dissuasive from Popery, in The Whole Works of the Right Rev. Jeremy Taylor. With a Life of the Author . . . by Reginald Heber, revised by Charles Page Eden (10 vols,; London : 1863), quoted by McNeill, op. cit., p. 235.

[333]McNeill, op. cit., p. 229.

[334]Jeremy Taylor, Holy Dying, 1651, ibid., 233.

[335]Gilbert Burnet, Discourse of Pastoral Care (3rd enlarged ed.; London: 1713), cited McNeill, op. cit.,p. 236.

[336]William Romaine, Letters on the Most Important Subjects, ed. Thomas Wills (New York: 1846),

[337]See McNeill, op. cit., p. 239.

[338]Charles Simeon, Memoirs, ed. William Carus, commented on by McNeill, op. cit., p. 237-38.

[339]The Tutorial Prayer Book, ed. Charles Neil and J.M. Willoughby (London: Church Book Room Press Ltd., 1959), p. 322. Shepherd's summary is appropriate here: "The Reformers . . . rejected it [private confession] as an obligation for all the faithful. . . . They supplied no forms for its administration, but only a corporate Office of Penitence for use on Ash Wednesday, and other occasions as a preparation for Holy Communion. . . . They made it clear in the exhortations read at the Holy Communion that opportunity for such spiritual help was always available." Massey Hamilton Shepherd, Jr., The Oxford Book Commentary (New York: Oxford University Press, 1950), pp. 313-14.

[340]See McNeill, op. cit., p. 240-41.

[341]Edward Pusey, Spiritual Letters of Edward Bouverie Pusey, ed. J.O. Johnston and W.C.E. Newbolt (London: 1901), I, xli, quoted by McNeill, op. cit., p. 242.

[342] Wace, Confession and Absolution. Report of a Conference held at Fulham Palace. (London: Longmans, 1902).

[343] E.g. the text by Henry Balmforth and Lindsay Dewar, Cyril Hudson and Edmund Sara, An Introduction to Pastoral Theology (New York: The Macmillan Company, 1937).

[344] McNeill, op. cit., pp. 311-12. Nicolas Arseniev, "Le Monde des saints et des starets russes." Dieu vivant: perspectives religieuses et philosophiques, VI (1946), 99-110.

[345] George Petrovich Fedotov, The Russian Religious Mind (Cambridge: 1946) points out the recommendation that the spiritual father be good, wise and experienced. See McNeill, op. cit., p. 308.

[346] Anastasius the Sinaite (700 A.D.), Questions and Answers, MPG LXXXIX, 369, 372, 833.

[347] McNeill, op. cit., p. 309.

[348] Ibid., p. 309-10.

[349] Ibid., p. 310

[350] E.g. Philaret, The Longer Catechism of the Orthodox Catholic Eastern Church, 1839, in R.W. Blackmore, The Doctrine of the Russian Church. Being the Primer or Spelling Book, the Shorter and Larger Catechisms, and a Treatise on the Duty of Parish Priests, translated from the Slavono-Russian originals. Aberdeen, 1845), cited by McNeill, op. cit., p. 309.

[351] Stefan Zankov, The Eastern Orthodox Church, tr. Donald A. Lowrie, (Milwaukee, 1929), quoted in McNeill, op. cit., p. 310.

[352] McNeill, op. cit., p. 310.

[353] Philaret, Larger Catechism in Blackmore, The Doctrine, cited by McNeill, op. cit., p. 310.

[354] A fifteenth century form of absolution, credited to John Mandekuni reads: "I, thy servant according to thine unerring cammandemnt am emboldened unto remission of sins. For thou art Lord after remission of the sins of this man and of us all. . . . But howsoever he shall have sinned. . . I have according to thy commandment remitted on earth; and in heaven has God remitted the sins of this man and of us all. . . ." Frederick Conybeare's translation in Rituale Armenorum (Oxford, 1905), pp. 198f., quoted by McNeill, op. cit., p. 315.

Armenian penance seems to have come the general way of Greek and Latin penetential development, yet uniquely. According to Paul Ricaut's 1678 devotions, at a time when auricular confession was common everywhere, the Armenians combined this with severe penances, sometimes extending years, (McNeill, op.cit., p. 316). This motif of public severity had much precedent, e.g. in the 1280 German traveler's report of castration for minor offenses such as theft, (ibid., p. 315).

[355] Ibid., p. 316.

[356]So also had the Decretum pro Armenis of Eugenius IV, 1439, A.D.

[357]Council of Trent, session XIV, chapter 1, H. J. Schroeder, Canons and decrees of the Council of Trent (London: B. Herder Book Co., c. 1941), pp. 366-67.

[358]Ibid., chapter 3, p. 366; English translation, pp. 90-91.

[359]Contrition, as a perfect love, was not given further explanation.

[360]Attrition, a concept criticized by Luther (WA VI, 544f.) had never been used before in official decisions.

[361]The Holy Spirit's impulse, though not dwelling (inhabitantis) in such a person, nonetheless is moving (moventis) him. Chapter 4, p. 368. The concept of "movement" is prominent in the Session 6, chapter 6, p. 311, description of preparation for justification. Sinners, aroused by the fear of divine justice, understanding themselves to be sinners, turn "to consider the mercy of God, are raised to hope (in spe), trusting (fidentes) that God will be propitious to them for Christ's sake, and they begin (incipiunt) to be fond of (diligere) Him . . . ," etc.

[362]Ibid., chapter 4, p. 367-68; English, p. 92. Thus the issue was unresolved, whether in conjunction with the sacrament attrition was immediately sufficient, or whether contrition must first be produced through the grace of absolution, attrition having been remotely disposing. Trent therefore cannot be cited for eitherattritionism or contritionism.

[363]Public confession was mentioned and was not forbidden.

[364]Ibid., chapter 5, pp. 368-70. A theory of knowledge is involved. "All mortal sins of which they have knowledge after a diligent self-examination, must be enumerated. . . ." Again, "While therefore the faithful of Christ strive to confess all sins that come to their memory, they no doubt lay all of them before the divine mercy for forgiveness; while those who do otherwise and knowingly conceal certain ones, lay nothing before the divine goodness. . . ." Translations, ibid., p. 93.

[365]Ibid., chapters 8-9, pp. 372-74.

[366]Ibid., chapter 1, pp. 364-65.

[367]The power, through ordination, remained even though the officiant were in mortal sin. Ibid., chapter 6, pp. 370-71.

[368]Ibid., Canon 9, p. 378. In canon 3, p. 377 Trent contrasted: "de potestate remittendi et retinendi peccata in sacramento poenitentiae" with "auctoritatem praedicandi evangelium." The latter cannot be sacramental absolution, it is argued, when it would be a declaration of the remission of sins which relied on the individual's own belief (credat) that he is absolved. A boasting confidence is meant; cf. Session VI, chapter 9, p. 314.

[369] Ibid., Session XIV, chapter 6, p. 371. Mention could be made here of the fact that the use of indulgences was one of the major areas criticized by the Reformers. The council of Trent, meeting in Session XXI in 1552, without minimizing the validity of indulgences themselves, abolished the office of quaestor, the traveling indulgence-salesman. Ibid., Session XXI, chapter IX, p. 415. The new Canon Law of 1918, still recognizing the validity of indulgences, affirmed that they are not effective unless absolution has first been granted.

[370] Ibid., Session XIV, chapter 6, p. 371, and canon 9, p. 378.

[371] Trent, Catechism of the Council of Trent for Parish Priests: Issued by order of Pope Pius V, tr. John A. McHugh and Charles A. Gallan (New York, 1923), cited by McNeill, op. cit., p. 289.

[372] Among the best known are Marrow of Moral Theology (1645) by Hermann Busenbaum, d. 1668 (Medulla theologiae moralis, 8th edition; Padua, 1729) and Antonio Escobar-y-Mendoza's Moral Theology, 1644.

[373] E.g. Blaise Pascal's Provincial Letters, a new translation with Historical Introduction and Notes by Thomas McCrie (Edinburgh, 1847).

[374] Two prominent examples of his work are: Alfonso Maria de Liguori, Homo apostolicus instructus in sua vocatione ad audiendas confessiones; sive, Praxis et instructio confessariorum (2 vols.; Paris, 1884) and Theologia moralis Beati A.M. de Liguorio (Paris, 1834).

[375] See McNeill, op. cit., 292-93.

[376] E.g. Francis de Sales, Bossuet, Fénelon, Curé d'Ars,

[377] See appendix to Homo apostolicus.

[378] Johannes Morinus Commentarius historicus de disciplina in administratione sacramenti paenitentiae tredecim primus saeculis observata (Paris, 1651), l.8c.4.

[379] L. Berti, De theol. disciplinis l. 54 c.6., cited by Poschmann, op. cit., p. 203-04.

[380] Francis Suarez, De. Paen. disp. 4 sect. 2 n. 6, cited by Poschmann, op. cit., p. 204.

[381] J. de Lugo, De. Paen, disp. 5 sect. 1n. 4, cited by Poschmann, op. cit., p. 204.

[382] F. Diekamp, Kath. Dogmatik III (1932), 267-75, cited by Poschmann, op. cit., p. 206.

[383] H. Hurter, Theologiae dogm. compendium III (1878) n. 570., cited by Poschmann, op. cit., 204.

[384] Ibid., p. 209.

[385]The Documents of Vatican II, Walter M. Abbott, general editor, translations directed by Joseph Gallagher (New York: Herder and Herder, 1966), p. 161. Secretariae Generalis concilii oecumenici Vatican II, Sacrosanctum Oecumenicum Concilium Vaticanum II: Constitutiones Decreta Declarationes (Citta del Vaticano: Libreria Editrice Vaticana, 1966), Sessio III, Caput III, "Ritus et formulae Paenitentiae ita recognoscantur, ut naturam et effectum Sacramenti clarius exprimant."

[386]Doherty makes such statements, "Confession for some should therefore not be required too frequently." "There is no need to 'absolve' someone from nothing," e.g. absolution from excommunication and interdict because "I didn't say my morning and night prayers," etc. "Experience shows that there is real merit in the suggestion that the penitent himself be permitted to intervene in determining the penance." "Many persons are somewhat calorie-conscious anyway, but to fast in conjunction with sacramental absolution can take on a new and meaningful significance for them." Dennis Doherty, "The Sacrament of Penance--Pastoral Considerations," Resonance (St. Meinrad, Indiana: St. Meinrad School of Theology, 1966), Vol 2, pp. 115-118.

[387]Ibid., p. 113.

[388]Ibid., p. 119.

CHAPTER IV

PASTORAL COUNSELING, DEVELOPMENT

Certainly the pastoral counseling movement is a descendant--and not indirectly--of the long history of pastoral care, a major part of which was associated with the practices of confession and absolution just described. Historically speaking, pastoral counseling cannot be said to be a product of the 20th century alone. Other contributing factors in recent centuries, such as the subjective concerns exemplified by Hume and Schleiermacher,[1] the increase in scientific investigation,[2] the medicine of Freud,[3] and the spreading awareness of psychology in religious experience,[4] cannot all be traced here.

Specific tone for what was later to become the subject of pastoral counseling can be seen in the literature of the 1930s. John G. McKenzie's Souls in the Making (1929),[5] Charles T. Holman's Cure of Souls (1932),[6] and perhaps Pastoral Psychology (1932) by Karl R. Stolz[7] were some of the representative works of the time. Psychology, for the churches, could no longer be simply academic.

Anton T. Boisen's own experience with mental illness led him to write The Exploration of the Inner World (1937)[8] and to campaign for ministerial awareness of the relationship of religion to the clinical care of persons. Richard C. Cabot and Russell L. Dick's The Art of Ministering to the Sick (1936)[9] heralded the case study method and the technique of the verbatim report in religious studies.

John Sutherland Bonnell's book, Pastoral Psychiatry (1938),[10] is illustrative of the period's self-conscious stance, attempting to establish the identity of a pastoral care which was borrowing so much from psychiatry. Bonnell insisted that he was not making religion more

psychological, but psychology and psychiatry more religious.[11] He is representative also of the borrowing of Freudian concepts,[12] the emphasis on early training,[13] the recognition of defenses,[14] and the role of unconscious thought.[15] Confession was regarded as a "making conscious."[16] Therapy came through "discharge."[17] The pastoral psychiatrist was to come to his own insight into the parishioner's problem.[18] He was necessarily to have dealt with his own problems before attempting to help others with theirs.[19] Through all this, the healing of the whole person would come from God.[20]

At the time of the initial Rogerian reaction to Freudianism and other directive methods, Dick's book, Pastoral Work and Personal Counseling (1944),[21] seems to have struck a transitional balance, representative of the revision under way. The personal crises of pain, fear, guilt feelings, and loneliness[22] were central because of his work with the young, the adult, the married and those about to be married,[23] the servicemen,[24] the aged, sick, dying, bereaved,[25] and those in need of evangelism.[26] These could be "comforted" and "sometimes cured"[27] through the "rapport"[28] of a "passive" yet "active," "interpretive" and "reassuring" kind of listening,[29] the listening of a "spiritually mature" clergyman.[30] Medically-oriented and in this sense directive, Freudian in the sense of encouraging interpretation,[31] Dick's approach was also Rogerian in its analysis of listening.[32]

World War II gave impetus to pastoral care.[33] The 1940s saw several chairs of pastoral studies founded for those nurtured in the clinical training movement. Developments were recognized in dynamic and therapeutic psychology, mental hygiene, and the psychosomatic view in medicine.

Seminaries began to require clinical experience of its students. While Kemp's post-war book regarded itself as a history of the subject from the times of Jesus,[34] "pastoral counseling" as a topic in its own right may be dated from its appearance in several seminary curricula during the early nineteen-fortys[35] and from the early fiftys when the clinically-trained faculty-members made their literary impact. Out of the examination of specific human cases, Seward Hiltner fashioned principles for his Pastoral Counseling (1949).[36] In Pastoral Counseling, Its Theory and Practice (1951)[37] Carroll A. Wise applied a health point of view and the client-centered approach. Wayne E. Oates, in The Christian Pastor (1951),[38] attempted to present pastoral counseling in terms of psychology as well as in terms of Christ. The personalism of Boston University shaped the "responsive counseling" described by Paul E. Johnson in Psychology of Pastoral Care (1953).[39] These pioneering works deserve further comment.

Hiltner's book desired to bring the raw data of the actual counseling exchange under reflective scrutiny, so that the counselor's understanding might become more helpfully organized.[40] Rather than be provided counselor "know-how" by others, the counselor-trainee was to plunge into counseling and methodology, and subsequently study the recorded events for himself to improve his own grasp of personality dynamics.[41] The volume evidenced much awareness of the parish pastor's precounseling disposition and readiness, even in his "administrative" tasks.[42] Hiltner's "eductive" approach was not mere Rogerianism, as he explained it, but one capable of many methods, of brief or extended counseling.[43] "Religious resources" made the pastor's work unique.[44] The pastor uniquely represented Christian fellowship, ideas, and ethics, and helped people face problems

regarding their movement between hell and heaven.[45] Hiltner implied that the human problems which lent themselves to pastoral counseling were less amenable to manipulative procedures,[46] depth counseling, strategic-problem counseling, and environmental-resources counseling.[47] Rather they were those for which the generic aim of counseling could be "insight with proof in action."[48]

The Rogerian pattern was taken over more completely by Wise. Having a dogmatic point of view was permissible, he wrote, especially when it was like his, having an "inherent regard for personality and desire to do nothing that would injure another person."[49] For Wise, human problems stemmed from the frustration of needs, fulfillment, growth and integration.[50] Various areas of pastoral counseling were discussed[51] as well as categories of emotional difficulty.[52] Persons needed to come to insight, which is related to faith.[53] The person-to-person relationship,[54] allowing the healing forces within the person himself to operate,[55] was considered the healing element. The pastor's person, prayerfully one of faith, love and forgiveness,[56] was symbolic of Christ and God.[57] Wise's theology was more implied than stated.[58]

Oates outlined various levels of pastoral influence, from those of friendship, comfort, confession and instruction, to those of pastoral counseling and psychotherapy.[59] The pastor's role and person[60] was symbolically representative of God,[61] Jesus,[62] the Holy Spirit,[63] and of a specific church.[64] Human needs were viewed as clustering around crises in the stages of life, from birth to death.[65] Neurotic conflict was the chief problem for pastoral counseling.[66] Oates saw counseling and psychotherapy in phases of preparation, relaxation and rapport, listening and

exploration, reconstruction and guidance, and follow-up and experimentation.[67] Following a modified Rogerian model, the emphasis fell on active listening rather than any talking or providing of insight by the counselor. Theological aspects were constantly developed.

Johnson wrote about interpersonal relationships as being the key in what he called "responsive counseling."[68] It was a "participation" of counselee and counselor "in the search for emotional understanding and growing responsibility," a vesting of authority in the "Third," the Creator God Himself.[69] Responding in terms of this "cosmic community," constituted faith.[70] Johnson saw counseling as relating itself to confession, marriage and family needs, illness and death.[71]

Hiltner had published again on the subject in 1952. Maintaining his 1949 fundamentals,[72] The Counselor in Counseling listed a long series of "unsystematic"[73] concerns, focussing on misgivings about and hopes for the pastoral person. He noted difficulties in a prematurely "action" oriented counseling,[74] in the limitations of pastoral self-understanding and self-analysis,[75] and in the need for insight into the pastor's own hostility[76] and selfhood.[77] The misuse of role[78] and time (kairos),[79] the need for counselor flexibility,[80] and a non-legalistic yet non-apologetic expression of counselor friendships[81] and convictions[82] also came in for attention. Lastly, in passing, Hiltner called for an "operationalizing" of pastoral beliefs, the strategic deployment of social-theological perspectives. Theory had to be wed to counseling practice.[83]

Charles A. Curran presented Counseling in Catholic Life and Education (1952),[84] without a theological discussion, as a synthesis of Rankian and Rogerian perspectives.[85] Its educational perspective appreciated the

learning aspects of counseling.[86] Counseling's purpose was regarded as furthering personal integration.[87] Present conflicts were examined along with (sometimes early) childhood experiences, resulting in the uncovering of emotion, and the coming to insight and adjustment to reality.[88] The counseling relationship required an accepting atmosphere[89] and understanding counselor responses.[90] Curran's "self-directive" and "self-integrative" approach, as he called it,[91] also included the use of information-giving,[92] and group discussion and counseling.[93]

In the following years encouragement to build and administer parish counseling programs was disseminated by such literature as William E. Hulme's How to Start Counseling (1955).[94] His Counseling and Theology (1956)[95] helped interpret matters acceptably to clergy in the field. Man was described as having needs to confess,[96] be heard,[97] be understood,[98] and grow[99] into freedom[100] and priesthood.[101] The "means" for this were acceptance and grace through Scripture- and sacrament-related counseling.[102] Dick's 1957 book, Meet Joe Ross,[103] reported largely verbatim a concrete case in which "the conversation," in addition to other resources of laughter, love, and quiet meditation and worship in Joe's life, actually relaxed his tension, healed, and built him up.[104]

Oates' 1957 Where to Go for Help[105] was intended as a layman's self-referral or fraternal-referral information guide. It was directed to those whose problems were premarital, marital, sexual, family planning, unmarried parental, adoptive, child-rearing, cerebral palsy, retardation, drinking, mental illness, and aging. It signaled the first phase of what was to be cultivated in the 1960s, the application of pastoral counseling to special areas of ministry. Granger E. Westberg's 1958 booklet,

Premarital Counseling,[106] specialized in the counseling of those intending marriage and those newly married. Oates' little book, Premarital Pastoral Care and Counseling (1958),[107] adapted itself to these needs in Baptist congregations. A mimeographed presentation of Fred B. Ford's work with alcoholics was circulated under the title Dear Parson; An Open Letter about Your Alcoholic (1958).[108] It examined the alcoholic[109] and examined the pastoral counselor,[110] underlining aspects of a developing relationship.[111] Bonnell's book, No Escape from Life (1958),[112] addressed itself chiefly to the evasion of responsibility through the escapisms of alcohol,[113] suicide,[114] schizophrenia, and brain-washing.[115] Related to these publications was a Canadian paper-back called Pastoral Counseling for Mental Health (1958) by Samuel R. Laycock.[116] After an abridged outline of "the accepting, understanding, and communicating" techniques of "interviewing,"[117] this writing attempted to expose the pastoral counselor on a grand scale to the largely secular literature and the community resources for his dealings with and referrals of families, the aging, alcoholics, those with sexual and emotional difficulties, and the relatives of these persons.

Previously, chapters had appeared expounding pastoral counseling as the shepherding of man's problems related to family, grief, and developmental stages.[118] But Hiltner's The Christian Shepherd (1959) considered problems also in class structure[119] and with organized men, women, and rebels.[120] The group, the "mutual care of souls" within the group process or fellowship,[121] must become--or rather, as Christ's body inescapably is[122]--the shepherd. The volume foreshadowed pastoral counseling's developing social concern, prominent in the 1960s. The book is note-worthy also for regarding not only "concern and acceptance" but also "clarification and

judgment" as basic principles.[123]

A mounting interest in group counseling and the training of lay persons was indicated in several chapters in An Introduction to Pastoral Counseling (1959), edited by Oates.[124] The personhood and emotional health and attitudes of the pastoral counselor received some consideration.[125] Oates contributed a divergent chapter regarding "The Exploratory or Short-Term Interview," the first of its kind to argue that "Much of the help which a pastoral counselor renders to his people is given in a single interview."[126] Several chapters attempted to clarify "the ministry of the Word of God" and "the communication of the Gospel" in counseling.[127]

Centering on moral problems of masturbation, homosexuality, alcoholism, and scrupulosity, Counseling the Catholic (1959) was written by George Hagmaier and Robert W. Gleason.[128] Hagmaier, especially, used the "reasons for" analysis of these behaviors. Taking over the Freudian anatomy of personality,[129] he added a "search for selfhood" emphasis[130] which brought the Rogerian art of listening into importance methodologically,[131] for him.

A couple of publications at this time reflected the abiding interest in religion's relationship to medicine. Spiritual Therapy (1960), by Richard K. Young and Albert L. Meiburg described "how the physician, psychiatrist and minister collaborate in healing."[132] Its chapters spoke of "spiritual therapy" for specific medical cases: the heart victim, the peptic ulcer patient, the asthma sufferer, the migraine afflicted, the surgical patient, the new mother, the involutional case, etc. Fundamental was the body-mind concept of disorder, of mal-relationships which were medical, intrapsychic, interpersonal, and theological.[133] The book's basic approach revolved around the theologically-linked concepts of

relating, accepting, listening,[134] which meant catharsis for some persons[135] or "shock" methods for others.[136] "Whole health" was considered to be the sum product of the hospital team.[137] The similar concerns in Europe were presented in Peder Olsen's Pastoral Care and Psychotherapy, A Study in Cooperation Between Physician and Pastor (Norwegian 1959; English translation 1961).[138] Olsen found common ground[139] as well as differences[140] between psychotherapy and pastoral care.

The theology of pastoral counseling was to become yet another consuming concern of the 1960s. Dayton G. Van Deusen's Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption (1960) lived up to its title.[141] Van Deusen, trained in Oates' "religious-psychological correlation,"[142] interrelated psychology and theology tightly. Recognizing the essential challenge of psychotherapy to the Church's redemptiveness, Van Deusen refocussed the challenge as one of unified truth,[143] especially in the realm of the "inward" aspect of man.[144] In the face of man's alienation from God, reality, and himself, the counseling relationship brings the "mediation" of a "third Presence."[146] In a similar manner, though written for the relatively uninitiate pastor, Clyde M. Narramore's The Psychology of Counseling (1960) compounded an evangelical and scholarly presentation of the many aspects of one-to-one counseling.[147] In 1961[148] Daniel Day Williams presented a theological interpretation of client-centered counseling in The Minister and the Care of Souls.[149] Williams wrestled with traditional dichotomies, the relationships between "lack of integrity" and sin,[150] health and salvation,[151] acceptance and forgiveness.[152] He also raised the old question concerning the authority of the pastor toward the counselee.[152] The personal relationship of counseling, which

is "never diadic but always triadic"[153] because of Christ,[154] brings the self-image to light[155] and to forgiveness, judgment and acceptance.[156] The minister's self-knowledge is important.[157]

But at this time, in a new way, the theological confronted the scientific. A significant contribution was made in Seward Hiltner's and Lowell G. Colston's forthright application of modern methods of research to the study of pastoral counseling, published in The Context of Pastoral Counseling (1961).[158] Though, statistically the outcomes of counseling in a pastoral context were not found to be significantly better than counseling in the context of a university counseling center,[159] the published openness of a controlled examination of pastoral counseling represented a milestone.

The first systematic outline of an eclectic orientation came in 1961. Charles W. Stewart, in The Minister as Marriage Counselor,[160] clearly enunciated the pastoral use of varied approaches in the actual counseling situation: counselor-centered (psychiatric), client-centered (Rogerian), and relationship-centered (centered on collaborative relationships between seeker and helper).[161] Counseling could apply itself in premarital, marital, estrangement, reconciliation, divorce, post-divorce, and family situations. Group marital counseling was also recognized. John W. Drakeford's Counseling for Church Leaders (1961)[162] was a general presentation of counseling as adapted to laymen and women[163] sharing in the ministry of listening and making referrals, especially with families[164] and the sick.[165] The method suggested was mostly nondirective,[166] though the book technically espoused also directive actions, and therefore a varied approach. The recognition that pastoral counselors become involved in problems

which are also vocational in nature,[168] produced Charles F. Kemp's The Pastor and Vocational Counseling (1961). Kemp's pastoral focus was on self-appraisal, somewhat to the neglect of pastoral involvement in outer realities, the labor market, employer requirements, actual job descriptions, etc. In this way the book relied on referral[169] in preference to the pastoral counselor's own education in some of these matters and his fuller use of the necessarily directive vocational techniques.[170]

Case studies around the themes of "chaos, structure, and love" appeared in Hans Hoffmann's 1961 effort to bring Religion and Mental Health more closely together.[171] Hofmann's commentary on these cases, aimed at instructing the pastoral counselor, had as its underlying bias, the goal of self-understanding.[172] Newman S. Cryer, Jr. and John M. Vayhinger's editing of Casebook in Pastoral Counseling (1962), presented verbatims and summaries of widely varied situations which, on the other hand, included interpretations and discussion by many pastoral counseling specialists.[173] Views ranged from those using concepts of transference[174] to those indicating penance and reparation.[175]

The year 1962 also produced its share of efforts to link the secular and the sacred. Leslie E. Moser's work was far more psychological than theological, perhaps more "religious" than theological.[176] Heije Faber and Ebel van der Schoot recognized that much more theological correlational work was needed.[177] John R. Cavanagh's volume was carefully appreciative and yet philosophically critical of secular method.[178] Wayne Oates' book placed theology in a most dominant position.[179] And somewhat similarly William E. Hulme presupposed that psychological canons were incorporated in his basically theological analysis of the pastoral care of families.[180]

These books deserve further examination. Moser's Counseling: a Modern Emphasis in Religion (1962) was a pastoral adaptation,[181] but only remotely, of a thoroughly psychological review of psychoanalytic and client-centered therapies and of group work methods. Faber and van der Schoot, in The Art of Pastoral Conversation (1962 Dutch; 1965 English), presented a Dutch Reformed application of the notions of clinical training[182] and Rogerian counseling[183] to the European concept of "pastoral conversation."[184] Employing, however, also elements of suggestion[185] and persuation,[186] the authors advocated further research and theoretical development regarding the transition "from reflecting to preaching the gospel message."[187] Not dissimilarly, Cavanagh wrote in Fundamental Pastoral Counseling, Technic and Psychology (1962)[188] that pastoral counseling

> is essentially eclectic in its methods and its practitioner is not bound to any one school. It is pragmatic and expedient in its approach, elastic and adaptable in its methods. It may be called 'guidance' by some, but depending on circumstances it may at times use a counseling approach[189]. It differs from other methods of counseling in that instead of the counselor-counselee approach of the directive-nondirective counselor, it specifically includes God in the counseling relationship. It is clear that the counselor-God-counselee relationship would differ in many respects from the one-to-one secular counseling relationship.[190]

Though the book's favored approach was Rogerian,[191] Cavanagh was critical of its lack of diagnosis, nonapplicability to all cases, incompatibility with ministerial authority, and unchristian existential philosophy.[192] Ostensibly formulating a pastoral counseling on the basis of Protestant theology rather than scientific sources,[193] Oates' Protestant Pastoral Counseling (1962) succeeded in casting Rogerian, Sullivanian, and Buberian concerns[194] in traditional religious language. He resented any cheap "parallelism" or "gluing" of pastoral counseling to theology.[195] Pastoral counseling could consist of the sovereign Lordship of Christ,[196] the

relationship of Creator and creature,[197] the consecration of life and the priesthood of all believers,[198] the realities of the bondage of self-justification and the freedom of justification by faith,[199] the counsel of the Holy Spirit,[200] through a Christian ministry[201] with a Christian eschatology.[202] The Pastoral Care of Families, Its Theology and Practice (1962)[203] by Hulme, discussed theological and pastoral aspects of "the specialized ministries"[204] in regard to premarriage,[205] marriage crises,[206] parent-child relationships,[207] youth,[208] mid-life,[209] and old age.[210] Going back and forth between the two domains of theology and pastoral practice, for Hulme, meant that psychology, per se, was no longer a serious contender for discussion.[211]

Dicks probably intended his 1963 Principles and Practices of Pastoral Care[212] as basic to the "Successful Pastoral Counseling Series."[213] In this first book Dicks firmed up his 1944 presentation, basically unchanged. New in his list of human problems were the alcoholic,[214] the depressive,[215] and the unmarried mother.[216] Health and wholeness[217] were said to come from positive and redemptive emotions rather than negative and destructive ones. "God is in the struggle."[218] Pastoral love[219] was viewed as overcoming resistance and rejection.[220] In place of the global concepts of rapport and listening used earlier (1944), the building of the interpersonal relationship was more carefully examined and found to consist of general- information- and feeling-questions, suppositional remarks, reflections, grunts, waiting silences, prayer,[221] the making of another appointment, and termination.[222]

Dick's Premarital Guidance[223] of the same year took up one of those many specific areas which the "Series" was to develop. This particular

volume simply presented information about marriage, believing that premarital guidance was "preventative medicine" effective toward marital health and happiness, and that this guidance consisted of instruction.[224] Similarly, in other books of the series Robert L. Hudson focussed on Marital Counseling (1963)[225] and William T. Bassett on Counseling the Childless Couple (1963).[226] Hudson used the "interpersonal competence" model originated by Sullivan and adapted by Foote and Cottrell (1955),[227] an approach which Hudson used to point the counseling relationship toward building family components of freedom, autonomy, empathy, flexibility, creativity, and trust.[228] Bassett relied on emotional release, reassurance, and information-giving.[229] Thomas J. Shipp wrote of Helping the Alcoholic and His Family (1963)[230] and Carl J. Scherzer about Ministering to the Physically Sick (1963).[231] Shipp had aimed for the social retrieval of the individual and his family by seeking the persons out, giving information, and using AA or another treatment facility.[232] Scherzer had emphasized religious beliefs in his pastoral practice,[233] sometimes using them in a directive approach,[234] but he did so with a cautiousness not unlike the Rogerian concern for rapport.[235]

At this time Reuel L. Howe published The Miracle of Dialogue (1963).[236] Out of the everyday conflicts, failures, misunderstandings, and tragedies of living together,[237] were to be forged the "miracles of reconciliation"[238] through the opening of oneself to others and therefore to God.[239]

The Pastor as Counselor, by André Godin (1963 French; English 1965)[240] was a careful and unique psychological-theological discussion,[241] examining the counselor's functions of acceptance,[242] direction,[243] and mediation,[244] and the counselee's transference.[245] Raymond Hostie's Pastoral Counseling

(1963 French; English 1966)[246] traced the stages[247] and forms[248] of the counselee's freedom[249] to express himself,[250] the consciousness of his inner experience,[251] and his taking of an authentic stand.[252] The book's disposition was that of the priest observing and leading the parishioner, a perspective typical of the spiritual counsel associated with the Roman Catholic confessional.

The 1964 "Series" books focussed on group counseling and on counseling the unwed mother, college students, the serviceman, and senior citizens.

Joseph W. Knowles' Group Counseling (1964)[253] appreciated the individual's interrelationships with his significant groups, and how "a counseling group can become a means of grace whereby the church is enabled to be the church."[254] Both sharing and confronting were recognized as involved.[255]

The Reverend Helen E. Terkelsen, in Counseling the Unwed Mother (1964),[256] described the social and psychological backgrounds,[257] the many kinds of resistances to pastoral counseling,[258] the use of resources,[259] and the matter of guilt, self-image, and forgiveness.[260]

In view of the special problems of individual students and student groups[261] and because of the availability of campus counseling, testing, and other faculty services,[262] Counseling with College Students (1964), as Kemp described its interview[263] and group techniques,[264] had as its main purpose the reduction of anxiety and the creation of insight and self-understanding.[265] The relationship-counseling method[266] placed the pastor's personhood into a position of importance.[267]

The serviceman's problems, differing in degree if not in kind from civilian ones, having to do with separation,[268] finances,[269] alcohol,[270] etc., were matters which Thomas A. Harris regarded as enhanced by the unpreparedness of young people for military service realities[271] and the

home congregations not keeping in touch.[272] Counseling the Serviceman and His Family (1964) required something of the personality of the pastoral counselor,[273] not of his introspective ability, but of his fortitude.[274]

Counseling with Senior Citizens (1964)[275] entailed discussion of problems in housing,[276] marriage,[277] finances,[278] and self-help.[279] The emotional difficulties[280] of the aging also were described. These derived from the loss of self-esteem as a result of impaired physical and mental faculties, the sense of uselessness with results in loneliness, depression, rejection, the loss of one's friends and relatives, and the thoughts of one's own death.[281] These could be met with the role of religion itself[282] and the use of religious programs.[283] Counseling would mix listening with counsel and activity.[284] Margaretta K. Bowers' book, Counseling the Dying (1964), not one of the series, put the matter bluntly: "None of us have any final answers."[286]

> When we can face it [death] with honesty, keep open the channels of real communication, surround it with loving concern of a real community that cares to the end, and enrich our understanding by an honest and unmasked dialogue among all concerned, the way may be open toward a new era in the care for the dying as well as our care for the living.[287]

The more formal theological concern of the series was maintained by Edward E. Thornton's book, Theology and Pastoral Counseling (1964).[288] His basic thesis was, "Theology finds itself fulfilled as it is formed and re-formed in ministry, while pastoral ministry, especially pastoral counseling, finds itself fulfilled as it is formed and re-formed by theology."[289] Many pairs of concepts were therefore juxtaposed: health and salvation, acknowledging problems and being convicted of sin, insight and repentance, human potentialities and sanctification, sharing and confession, rebellion

and commitment, change and the Holy Spirit.[290]

Thomas W. Klink, in Depth Perspectives in Pastoral Work (1965),[291] concentrated not on skills and techniques, but afresh on the matter of meanings "below theology." Meaning has depth.[292] Conflict is central to it.[293] "Encounter" is the occasion for personal meaning.[294] The experiences of the stages of career work, aging processes, unexpected pain and suffering, and personal fulfillment in marriage relationships, were discussed as paradigms for the understanding of anyone's personal history.[295] By contrast, Psychiatry and Pastoral Care (1965),[296] by Edgar Draper, pressed more for the "practical," pointing up pastoral "diagnosis and treatment." Pastoral diagnosis, or "assessment-decision-making-responsibility,"[297] was not to use the categories of psychiatric syndromes,[298] but was simply to identify[299] the elements of a parishioner's need and take action to provide treatment consistent with the diagnosis.[300] Pastoral "treatment" was to consist of (a deemphasis on nondirective method and) the practical assistance which the local pastor, with his own personal and professional resources, could bring to bear on the parishioner's difficulty.[301] "He does something."[302]

Again with a particular problem in mind, Russell J. Becker wrote on Family Pastoral Care (1965),[303] specializing in the thesis that the unit of disturbed living was the family[304] rather than the individual.[305] In one strategy the pastoral counselor would meet with the family members together, then separately, and finally together again.[306] "Congregational care" groups[307] and a lay ministry also were utilized.[308] In Counseling With Teen-Agers (1965)[309] Robert A. Blees steered a steady course between control and gradual freedom. He recognized the function of a situation

of order and security during the years of the child's testing of alternatives and his forming an internalized morality and sense of mutual rights. Theory and concrete situations were interwoven in this writing without a serious effort to give the counseling principles a theological framework. Wallace Denton's non-technical book encouraged The Minister's Wife as a Counselor (1965).[310] Clergy wives were found to provide informal supportive friendships,[311] listening creatively,[312] making suggestions,[313] and referring parishioners to others.[314] The pastor's wife was described as sought out by women[315] and young people.[316] Women came chiefly "to compare notes" regarding child-rearing experiences, and teen-agers came to have someone to talk to about the matter of limits.[317]

With racial riots and a new awareness of poverty in the United States, a desire arose to apply pastoral counseling to social needs. Granger E. Westberg and Edgar Draper wrote Community Psychiatry and the Clergyman (1966),[318] which reviewed experiments in involving the clergyman in community mental health programs. This was a new dimension for the interdisciplinary relationships between ministers, physicians and psychfatrists. Coincidentally, while clergy had been learning to provide individual psychotherapy, psychiatry at this time was turning to the community. Thus, in the outreach into the community, each profession had something to teach the other. Oates' book, Pastoral Counseling in Social Problems (1966),[319] also was a response to the rising social concerns, taking up the racial dilemma, the sexual revolution, and the matter of the remarriage of divorced persons.[320] The pastoral counseling task was regarded as "prophetic" and not simply "pastoral," thus suggesting a resurgence of the directive aspect of ministry.[321] What the pastor does on a public level

must concur with what he says in private.[322] Both would involve give and take.[323] These chapters were to inform the pastoral counselor. It was assumed that such information would be implemented in practice. "Small groups" was the only methodological innovation which Oates could append.[324] A radical challenge along this line came from Howard J. Clinebell, Jr. His Basic Types of Pastoral Counseling (1966)[325] pointedly argued for supplementing the older client-centered and depth concepts of pastoral counseling with the more recent and "contradictory" methods. These would be sometimes directive.

> The new thrusts which have the most direct relevance to the theory and practice of pastoral counseling are these: Role-relationship marriage counseling, family group therapy (John E. Bell and Virginia M. Satir), transactional analysis (Eric Berne), crisis intervention theory (Gerald Caplan), reality therapy (William Glasser), existential psychotherapy (Rollo May, Viktor Frankl, J. F. T. Bugental), and the broad thrust of ego psychology.[326]

These theories suggested themselves to a variety of pastoral counseling applications: short-term, family group, crisis, educational, confrontational, etc. The use of groups[327] and lay counselors[328] was also encouraged.

Through the years there had not always been agreement between those who might be called the generalists and the specialists, between those more theologically and sacramentally positioned and those oriented more psychologically and liberally.[329] The controversy ran deep. However, the merger of the Council for Clinical Training and the Institute of Pastoral Care, forming the Association for Clinical Pastoral Education in 1967, meant at least that there was enough common understanding for an agreement about standards for clinical pastoral training.[330]

Johnson, reflective of the dialogue, saw his "responsive counseling" (basically the same as in his 1963 book) as mediating[331] between Hiltner (1949)

and Thurneysen (English 1962).[332] Johnson wrote in Person and Counselor (1967), "There is danger we may fall into one trap or the other of authoritarian or permissive counseling; and either extreme will undermine effective growth by paralyzing initiative or responsibility."[333] Not attempting to cure illness but only to promote growth in personal and social responsibility,[334] through creative relationship, Johnson would "aim to search with the person for his own identity through encounter of spirit with spirit."[335] The counselor's self identity was crucial.[336] Interpersonal events were conceptualized as containing psychological and theological parallels at every point. The counselor who is resisted, becomes mediator, and grows along with the counselee.[337]

The pastoral counseling literature maintained remarkable diversity. As the following three paragraphs demonstrate, the publications included methods which were sometimes psychoanalytic, at times short-term directive, and in other instances somewhat fundamentalistic.[338]

Roy S. Lee's 1968 book, Principles of Pastoral Counselling,[339] was staunchly interested in a psychoanalytic orientation. Lee built on concepts of personality structure[340] and development[341] from Freud.

> In saying that pastoral counselling derives from psychoanalysis I am aware that all the schools of psychotherapy have made their contribution, but the differences in the aims and methods of counselling are far less marked than in psychotherapy. In trying to explain the principles governing pastoral counselling I shall use the concepts of the Freudian school, not merely because they are fundamental to the whole development of analytic therapy, but because I have found them the most convincing in explaining human behaviour in general and in the particular field of religion.[342]

Nonetheless, the pastoral counselor's methods "should be non-directive and client-centered.[343] The counsellor does not set out to advise and direct his client, but to listen to him and to encourage him to talk freely."[344] Elsewhere, Lee implied that help is given by throwing oneself into a case and sticking with the person.[345] There was, however, also a discussion of the pastor's self,[346] mentioning unconscious ministerial motives and the need for training clergy in this area.[347] An absolute

distinction was made between such pastoral counseling and confession and absolution.[348] Because of the awareness that people in difficulties commonly turn to the clergyman,[349] C. Knight Aldrich and Carl Nighswonger's A Pastoral Counseling Casebook (1968) was intended to develop a "consultative relationship" between the clergyman and the community resources.[350] Aldrich's preliminary chapter regarding personality development[351] and structure[352] concentrated on what he felt were more common in pastoral counseling, the problems of grief and depression and to a lesser extent the problem of anxiety.[353] With social casework procedures in mind, Margaret Moran wrote for the clergyman in Pastoral Counselling for the Deviant Girl (1968).[354] The counseling principles[355] of controlled emotional expression and involvement,[356] acceptance,[357] clarification,[358] and self-determination,[359] were drawn largely from Curran, who in turn had built on Rogers. Pastoral counseling was said to fall "between" Freudian analysis[360] and educational guidance,[361] therapeutically dealing with persons mostly at a conscious level.[362] Moran also adapted Godin's pastoral attitudes of welcome, witness, and mediation,[363] with all their theological import.

Characteristic of the age was the realization of a need for brevity and efficiency in pastoral care. First Aid in Counselling, edited by C. L. Mitton,[364] was a 1968 reprint of articles by different authors in The Expository Times.[365] It enhanced the short-term or immediate-aid approach to specific problems such as those of adolescence, deserted families, "men under attack," potential suicides, drug addicts, homosexuals, and the immigrant population. Methods varied from H. G. Dickinson's meeting the youth agnostic with "understanding,"[366] to H. J. Clinebell's "getting the alcoholic to a physician."[367] William B. Oglesby, Jr., Referral in

Pastoral Counseling (1968),[368] apparently came into print because of the increasing spirit of community teamwork. Besides its discussion of the "when, how, and where" of referral, its chief significance as a book lay in its fundamental directive: in view of the available resources, more counseling use of referral would be helpful for all persons concerned.[369]

Henry R. Brandt and Homer E. Dowdy penned Christians Have Troubles, Too: A Psychologist Finds the Answers in the Bible (1968).[370] With a deluge of case vignettes, the major theme argued, "no two people and no two problems are exactly alike."[371] Yet, they reiterated, "There hath no temptation taken you but such as is common to man."[372] The position was preliminarily taken that the Bible locates problems not outside a person but only inside oneself.[373] Regarding methods, the book speaks for itself.

> What was the approach used to help these people find the path? First of all the counselor needs to be an accepting person. He knows that all have sinned, that all men need a Saviour, and that sooner or later every man will prove to be inadequate. He listens sympathetically as the story of inner turmoil and unrighteousness unfolds. But the counselor realizes that a person needs more than sympathy: he needs to find the way. If the person has never received Christ, the Christian counselor points out that the way is by means of Christ, since 'no man cometh unto the Father, but by me' (John 14:6). Once possessing Christ, the person then has access to the power of God. The counselor guides him on this new way, as he guides the one who has lost his way, and together they search the Scriptures for answers to problems, for therein lie peace and instruction in righteousness. If the person needs medical, legal, or financial help, the counselor will guide him to sources qualified to help.[374]

By way of contrast, Hulme's 1968 Dialogue in Despair,[375] a spiritual-psychological exposition of Job, was a more sophisticated presentation.

Interested in the post-Vatican renovation of the church and trained in applying the Rogerian viewpoint, Curran's 1969 book, Religious Values in Counseling and Psychotherapy, presented counseling as the pursuit of

personal meaning and commitment.[376] Counseling was seen as an incarnational and redemptive process. Its communications and gradual acceptance were said to lead to self-valuation and love.[377] With Eugene J. Weitzel as participating editor of Contemporary Pastoral Counseling (1969),[378] various authors wrote of the problems of scrupulosity, masturbation, homosexuality, veneral disease, drug abuse, and problems of teenagers, religious sisters, marriage, and old age. A chapter by Magda B. Arnold outlined the contemporary categories of neuroses, psychoses, personality disorders and transitory disturbances.[379] The methods drawn upon in this publication point in the direction of Alexander A. Schneider's use of projective devices.[380] Group therapy is also discussed.[381] As editors of Psychiatry, the Clergy and Pastoral Counseling (1969), Dana L. Farnsworth and Francis J. Braceland bound together chapters on varied pastoral needs, the problems of children, adults, aging, drugs, suicide, paranoia, etc.[382] For these problems, the principle counseling approaches, as Graham B. Blaine, Jr. listed them, were "the directive, the non-directive, and the psychoanalytic."[383] But the general aim of the volume was expressed in David A. Boyd's words: "To summarize the philosophy of our methodology [in pastoral counseling], 'It is to uncover the means for personal and responsible individual action.'"[384] Kathleen J. Heasman's writing, An Introduction to Pastoral Counselling for Social Workers, the Clergy, and Others (1969),[385] was founded on Jung[386] and seasoned a bit with Horney.[387] Regarding counseling's objectives, "The counsellor has to try to lessen the external difficulties and at the same time build up the personal capacity to deal with them."[388] Pastoral counseling often followed a sequence of problem relating, insight, and solution.[389] The counselor's ability to form the

right sort of relationship was considered so important that he would be expected to choose the kind of training which would suit his personality best.[390] "The person he is counselling will never approach complete wholeness or integration if the counsellor is unable to convey the spiritual dimension."[391] Richard P. Vaughan's An Introduction to Religious Counseling (1969) was statedly "a Christian humanistic" approach.[392] Religious counseling methods might be authoritarian, counselor-centered, nondirective, or counselee-centered,[393] but always they were to have a "humanistic" perspective. Vaughan participated in the phenomenologists' revolt against what was felt to be a depersonalization of psychology by those who concentrated on the discrete and measurable aspects of man's perception, learning, and responses.[394] "Subjective experience rather than outward behavior receives the primary emphasis."[395] However, Vaughan added, "Although the emphasis is on the humanist approach, the presentation also includes some of the findings of psychoanalysis and learning theory that complement the humanist position."[396]

The theme of responsibility in secular and Christian writers[397] stimulated Lowell G. Colston to compose Judgment in Pastoral Counseling (1969). Colston wrote of the clinically observed "process of the assimilation of judgment [which] may be described as a reciprocal movement from externalization to internalization of judgments from all sources."[398] His book dynamically related the pastoral counseling process to the proposition that "judgment as law is disciplinary and didactic, prompting men to receive forgiveness, and bringing them to maturity in Christ."[399] In a similar vein, Harvey Seifert and Howard Clinebell coauthored Personal Growth and Social Change; A Guide for Ministers and Laymen as Change

Agents (1969).[400] Addressing clergy and lay "change agents" in the areas of social action, teaching, and pastoral counseling, this volume dealt with basic dynamics of growth and change, resistances, and constructive programs. The fundamental motif, that "in complex and resistant situations change must be planned," necessarily entailed the methods of the more directive, rational, objective, behavioral therapies. Pastoral counseling would admit of various "styles of participation," ranging from the permissive level of insight therapies, to the collaborative form of supportive and confrontational therapies, as well as to the coercive level of operant conditioning and authoritarian advice-giving.[401] The very fact that this latter avenue was entertained at length, made this piece of literature unique. The human problems which challenged pastoral counseling were said to be nothing less than "the threat to civilization and human existence" and the epidemic "sense of meaninglessness and helplessness." Conversely, there were "exhilarating and unprecedented possibilities for the future."[402] Maintaining the sociological mood, Wayne E. Oates and Andrew D. Lester edited Pastoral Care in Crucial Human Situations (1969)[403] in which they emphasized the importance of the involved researcher, the person who is both concerned and analytical about his own and other's work.[404] Exceptionally specific problems were discussed, e.g. childbirth, children with cancer, emotionally disturbed adolescents and adults, the disabled, the chronically ill, and social disasters. The basic malady was despair, discouragement, and disillusionment.[405] The goal was hope, in both its specific[406] and its general and eschatological forms.[407] Pastoral methods were basically those of listening and reflecting,[408] in addition to the use of literature[409] and instruction.[410] With the coming of these books

a social perspective, even a directive one, had reestablished itself alongside the psychologies of internals.

The "objective" viewpoint, not completely explicit, was open to criticism. In 1970 James Luther Adams and Seward Hiltner published some of Carl Wennerstrom's 1963 defense of his thesis that

> social prophetism, bent on institutional reform, and a correspondingly rationalistic perspective on human personality, have promoted the neglect of pastoral care on the part of the liberal clergy [which Adams equated with 'modern man' (p. 177) and which Hiltner suggested was present in every denomination (p. 240)], . . . contributing to an overdramatic conception of problem solving, and finally to a depersonalizing social distance between the pastoral counselor and the parishioner in distress.[411]

Aside from its pessimism, the statement is historically perceptive of a phenomenon in pastoral counseling which evidently had been developing in some quarters over many years.

In Pastoral Care Come of Age (1970)[412] Hulme interpreted the 1960s as a period of shifting from priestly to prophetic ministry in the United States, from an emphasis on healing to one on judgment and admonition, from the intrapsychic to the interpersonal,[413] from Freud modified by Rogers to Glasser complimented by Mowrer, from a pastoral psychology to the more academic pastoral theology.[414] Some of this revision was evidenced in Hulme's own perspective, one which gathered guilt and responsibility[415] and reconciliation into a confessional "reliving"[416] and new "doing"[417] and which connected this in turn with the corporate body in the Lord's Supper.[418] Referring to counseling as a part of pastoral care, Hulme advised that the ministry could well apply itself to such counseling matters as involve the cultural climate, the social structure, and group processes,[419] because these, he pointed out, had always been areas of

Christian concern.

Entering the 1970s, pastoral counseling finds itself possessed of considerable momentum within the continuing and broad interests of pastoral care and pastoral theology.

[1]David Hume, Dialogues on Natural Religion (printed 1779); Friedrich Schleiermacher, Practische Theologie (Berlin: G. Reimer, 1850).

[2]Cf. review of contributors to the "new psychology," Charles F. Kemp, Physicians of the Soul, A History of Pastoral Counseling (New York: The Macmillan Company, 1947), pp. 69ff.

[3]The foundation of psychoanalytic theory, Sigmund Freud's first great work, was The Interpretation of Dreams (1900).

[4]E. g., the studies of Starbuck, Ames, Coe and others in the psychology of religion.

[5]John G. McKenzie, Souls in the Making: An Introduction to Pastoral Psychology (New York: The Macmillan Company, 1929).

[6]Charles T. Holman, The Cure of Souls (Chicago: University of Chicago Press, 1932).

[7]Karl R. Stolz, Pastoral Psychology (Nashville: Cokesbury Press, 1932).

[8]Anton T. Boisen, The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience (New York: Harper and Brothers, 1937).

[9]Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1936).

[10]John Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers Publishers, 1938).

[11]Ibid., p. 73. Bonnell defined "pastoral psychiatry" in terms of its ancient derivatives as "the healing of the soul of man" given through a psychologically-aware ministry by God. P. xi.

[12]For example, ibid., pp. 136 and 218.

[13]Ibid., pp. 147ff.

[14]Ibid., p. 55.

[15]Ibid., p. 177.

[16]Ibid., pp. 177-78.

[17]Ibid., p. 178.

[18]Ibid., p. 62.

[19]Ibid., p. 66.

[20] Popular notions about counseling are indicated also in Carl J. Schindler's writing, The Pastor as a Personal Counselor: A Manual of Pastoral Psychology (Philadelphia: Muhlenberg Press, 1942). Indebted to Freud, Adler, Jung, Rank, and Meyer (chapter VI, pp. 63-81), he presented theological and psychological material from a theoretical rather than from the case study or practical perspective which Dicks and Hiltner were developing. Pleading that all cases are unique, Schindler argued, "Once the structure of the human mind is understood, the pastor is in a position to judge his own cases; and institute the type of treatment which a particular situation demands" ("Preface"). The pastor's experience, reading, and emotional and religious maturity (chaps. I, II, III, pp. 1ff.) are involved in recognizing and dealing with the escape mechanisms (pp. 47ff.) of normal, neurotic (pp. 41ff.), and psychotic (pp. 111ff.) individuals. Neuroses were categorized as anxiety, neurasthenia, and hysteria. Schizophrenia, manic-depressive psychosis, involution[al] psychosis, and mental disease of old age, were psychotic classifications. Helping persons through personal crises, such as those of marriage (chap. VII, pp. 82ff.) or sickness (chap. VIII, pp. 96ff.), would come through the pastor's being a human relations expert (pp. 141-44) and his living with God (pp. 144-46). The therapeutic value of group experience, e.g. in church and through the sermon, was also described (chap. X, pp. 125ff.).

A fuller survey of the pastoral literature leading into this period is provided in Kemp, op. cit., chap. 8.

[21] Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944).

[22] Ibid.

[23] Ibid., pp. 78-100.

[24] Ibid., pp. 101-120.

[25] Ibid., pp. 9-17.

[26] Ibid., pp. 56ff.

[27] Ibid., pp. 9-17.

[28] Ibid., pp. 137-143.

[29] Ibid., pp. 151-162.

[30] Ibid., pp. 144-48.

[31] The tenacity of the Freudian viewpoint should not be underestimated. For example, Bonnell's 1948 book, Psychology for Pastor and People (New York: Harper and Brothers), maintained his previous approach, combining "the psychoanalytic goal of restoring someone to his optimum and to his normal function in society," with the pastoral goal which "endeavors to reconcile him, spirit, mind, and body, to God" (p. 190). The psychiatric concept "to make whole" or "to heal" was close to the theological concept "to save" (p. 173). Character was considered formed in the first 6 or 7 years (p. 182). While neurosis provided symptoms of an underlying illness which fell within the pastor's care (p. 182), psychotic delusions were never to be

[32]In Dick's 1936 discussion of "listening and waiting" (op. cit., p. 189), he emphasized more the clergyman's own perception, e.g. appreciating that the patient "psychologically vests something in his minister," seeing him as a representative of Jesus, etc.(p. 190).

[33]What the American Family Faces (Chicago: The Eugene Hugh Publishers, Inc., 1943), edited by L. F. Wood and J. W. Mullen, was an entire volume dedicated to the study of the special family problems brought on by the war. Partly because of the crisis of the times and partly because Rogerianism was not yet widely recognized, the pastoral counseling which addressed itself to situations before marriage (pp. 127ff.) and in husband-wife (pp. 156ff.) and parent-child problems (pp. 183ff), was of a more directive sort, seeking the early appropriation of responsible action by the counselee (pp. 249-250).

[34]Kemp, op. cit.

[35]Ibid., p. 245.

[36]Seward Hiltner, Pastoral Counseling (New York, Nashville: Abingdon-Cokesbury Press, 1949).

Hiltner's contribution to Pastoral Psychology magazine and his continued influence over the years are not to be minimized. Cf. also the Hiltner-derived writings listed by William B. Oglesby, Jr. in The New Shape of Pastoral Theology (Nashville and New York: Abingdon Press, 1969), p. 47, footnote 24.

While the terms "pastoral" and"counseling" had long been used separately in the literature of pastoral theology, Hiltner's was the first inclusion of the expression "pastoral counseling" in a "hard cover" book's title. A shorter treatment of the subject came out in paper cover the preceding year as L. F. Wood's Pastoral Counseling in Family Relationships (New York: Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, 1948). This publication, incidentally, was representative of the mixture of directive and non-directive methods which many pastors of the time had come to use (p. 60).

[37]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951).

[38]Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951).

[39]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953).

[40]Cf. Hiltner's discussion of his use of interview material as compared with Rogers' use; Hiltner, Pastoral Counseling, pp. 254-255.

[40]Ibid., p. 34.

[42]"Part II," chapters VI-VIII, pp. 125ff, ibid.

[43]Ibid., p.97. The "eductive" approach was a movement away from manipulative efforts to "drawing more and more of the solution to the situation out of the creative potentialities of the person needing help."

[44]Ibid., pp. 187-226. Hiltner saw a "Christian-theological view" of man as pastorally capable of including but going beyond the social-adjustment view, the inner-release view, and the objective-ethical view. Pp. 26-32. "There may be truth in the aphorism about the feast of the soul being more basic than the feast of the belly, but it must have been first said after a good dinner. It is quite true, provided one is not being gnawed by hunger." P. 32.

[45]Ibid., p. 118.

[46]Ibid., p. 95.

[47]Ibid., pp. 98-114.

[48]Ibid., p. 95.

[49]Wise, op. cit., pp. ix-x.

[50]Ibid., pp. 24-32.

[51]Ibid., pp. 169-200.

[52]Ibid., pp.108-111.

[53]Ibid., pp. 115ff.

[54]Ibid., p. 63.

[55]Ibid., p. 32ff.

[56]Ibid., pp. 148-165.

[57]Ibid., p. 166.

[58]Frederick R. Knubel's little book, Pastoral Counseling (Philadelphia: Muhlenberg Press, 1952), represented much clergy suspicion of and reaction to Freudian-cum-Rogerian (pp. 3, 6) over-accomodations of Wise (pp. 9ff, 16ff.), Hiltner (pp. 17-18), Dick (p. 15) and others. Generally supportive of clinical training and the pastoral counseling movement (chaps. III-V, pp. 42ff.), the concepts which were found acceptable were those of listening (pp. 18ff.), defense mechanisms (p. 26f.), inner motivation (pp. 27ff), early experience (p. 29), the role of sex (p. 30), inter-personal relations (p. 29), and the body-mind relationship (p. 30). The matter of guilt and guilt feelings (pp. 31ff.) was connected to the concepts of justification and sanctification (pp. 38ff). The book is significant for its utilization of parish structures for worship, preaching, education and congregational life (pp. 67-80), the revitalization of which continued to be a concern throughout the pastoral counseling movement.

[59]Oates, op. cit., pp. 92-138.

[60]Note personal factors, pp. 77-91, ibid.

[61]Ibid., p. 27.

[62]Ibid., p. 32.

[63]Ibid., p. 36.

[64]Ibid., p. 40.

[65]Ibid., pp. 15-23.

[66]Ibid., pp. 112-115.

[67]Ibid., pp. 116-138.

[68]Johnson, op. cit., p.

[69]Ibid., pp. 101-102. This motif appeared in developed form in Cabot and Dick's 1936 work, op. cit., pp. 173ff.

[70]Johnson, op. cit., pp. 318-324.

[71]Ibid., p. 41.

[72]Hiltner, The Counselor in Counseling: Case Notes in Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1952) Note the inductive or, as he called it, "eductive" method, etc., pp. 10-12.

[73]Ibid., p. 9.

[74]Ibid., pp. 25-26.

[75]Ibid., pp. 37, 50, 61, 83, 106-107.

[76]Ibid., p. 132.

[77]Ibid., p. 172.

[78]Ibid., pp. 118-119.

[79]Ibid., pp. 93f.

[80]Ibid., p. 73.

[81]Ibid., p. 160.

[82]Ibid., pp. 145-146.

[83]Ibid., p. 185.

[84]Charles Arthur Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952).

[85]Ibid; q.v. Rank's dynamics, pp. 45-47, and Rogerian counseling process, e.g. the examination of counselor responses, pp. 209ff.

[86]Because of his institutional orientation, Curran also drew on medical, psychological, sociological, and social work understandings (Ibid., p. 39) and envisioned a team approach which added also economic and legal advisers as well as the religious specialist (p. 41).

[87]Ibid., pp. 51f.

[88]Ibid.

[89]Ibid., p. 199.

[90]Ibid., pp. 209ff.

[91]Ibid., p. 49.

[92]Ibid., pp. 348ff.

[93]Ibid., pp. 367ff.

[94]William Edward Hulme, How to Start Counseling; Building the Counseling Program in the Local Church (New York, Nashville: Abingdon Press, 1955).

[95]William Edward Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956).

[96]Ibid., pp. 39ff.

[97]Ibid., pp. 19ff.

[98]Ibid., pp. 58ff.

[99]Ibid., pp. 79ff. Sanctification, pp. 177ff.

[100]Ibid., pp. 131ff.

[101]Ibid., pp. 115ff.

[102]Ibid., chapters XI and XII, pp. 202ff. and 226ff.

[103]Russell Leslie Dicks, Meet Joe Ross (New York: Abingdon Press, 1957).

[104]Ibid., pp. 158-159.

[105]Wayne E. Oates, Where to Go for Help (Philadelphia: Westminster Press, 1957).

[106]Granger Ellsworth Westberg, Premarital Counseling; A Manual for Ministers (New York: Published for the Department of Family Life, Division of Christian Education, National Council of the Churches of Christ in the U.S.A., by the Office of Publication and Distribution, 1958).

[107]Wayne Edward Oates, Premarital Pastoral Care and Counseling (Nashbille, Broadman Press, 1958).

[108]Fred Bennett Ford, Dear Parson; An Open Letter About Your Alcoholic (Newton Centre, Massachusetts: Andover Newton Theological School, 1958).

[109]Ibid., pp. 1ff, 12ff.

[110]Ibid., pp. 41ff.

[111]Ibid., p. 62. Listening was rated as important.

[112]John Sutherland Bonnell, No Escape from Life (New York: Harper, 1958).

[113]Ibid., pp. 81ff.

[114]Ibid., pp. 104ff.

[115]Ibid., pp. 5-20. The basic problem--the only remnant of a psychoanalytic orientation in Bonnell's presentation--was considered to be the anxiety of modern life (pp. 43ff.). Its apposite was "faith in God" (pp. 20ff). In short, healing of the whole person was of God (pp. 127ff), a theme heavily emphasized in the second half of the book. The means of healing were considered to be a contemplation of, an education into, and a structuring of life around, right goals.

[116]Sanuel Ralph Laycock, Pastoral Counseling for Mental Health (Toronto: The Ryerson Press, 1958).

[117]Ibid., pp. 15-22.

[118]Seward Hiltner, The Christian Shepherd; Some Aspects of Pastoral Care (New York: Abingdon Press, 1959), pp. 159ff.

[119]Ibid., pp. 78ff.

[120]Ibid.

[121]Ibid., p. 148.

[122]Ibid., p. 157.

[123]Ibid., p. 41. Hiltner added that what might rank as a "third principle" (actually that elaborated in his 1952 book) was "the specific ways by which the shepherd may reflect upon his own part in the shepherding activity" and thereby provide more "humility and self-understanding." Ibid.

[124]Wayne E. Oates, editor, An Introduction to Pastoral Counseling (Nashville; Broadman Press, 1959). Chapter 22, "The Processes of Group Counseling" by John M. Price, pp. 282-294; chapter 23,"The Counselor Training of Prospective Group Leaders" by A. Donald Bell, pp. 295-308; chapter 25,"The Pastoral Counseling of Other Counselors" by Wayne E. Oates, pp. 318-324.

[125] Ibid., chapters 4 and 5 by Samuel Southard and James Lyn Elder, respectively, pp. 41ff. and 53ff.

[126] Ibid., p. 108.

[127] Ibid., Part IV, pp. 201ff.

[128] George Hagmaier and Robert W. Gleason, Counseling the Catholic; Modern Techniques and Emotional Conflicts (New York: Sheed and Ward, 1959).

[129] Ibid., pp. 18ff.

[130] Ibid., pp. 16ff.

[131] Ibid., pp. 33ff.

[132] Richard K. Young and Albert L. Meiburg, Spiritual Therapy; How the Physician, Psychiatrist and Minister Collaborate in Healing (New York: Harper, 1960).

[133] Ibid., p. 29.

[134] Ibid., p. 17.

[135] Ibid.

[136] Ibid., p. 18.

[137] Ibid., p. 29.

[138] Peder Olsen, , Pastoral Care and Psychotherapy; a Study in Cooperation Between Physician and Pastor (Minneapolis; Augsburg Publishing House, 1961), a translation of Sjelesorg og Psykoterapi by Herman E. Jorgensen.

[139] Ibid., pp. 26ff.

[140] Ibid., pp. 42ff.

[141] Dayton G. Van Deusen, Redemptive Counseling; Relating Psychotherapy to the Personal Meanings in Redemption (Richmond: John Knox Press, 1960).

[142] Ibid., p. 9.

[143] Ibid., chap. I, pp. 15-33.

[144] Ibid., chaps. II and III, pp. 35ff. and 59ff.

[145] Ibid., p. 35.

[146] Ibid., pp. 143ff.

[147] Clyde Maurice Narramore, The Psychology of Counseling; Professional Techniques for Pastors, Teachers, Youth Leaders, and All Who Are Engaged in the Incomparable Art of Counseling (Grand Rapids: Zondervan Publishing House, 1960).

[148]During and following 1961 a host of pastoral counseling books went to print, some of which, like Williams', were more influential while others were not.

[149]Daniel Day Williams, The Minister and the Care of Souls (New York: Harpers, 1961).

[150]Ibid., pp. 48-49 et passim.

[151]Ibid., pp. 11ff.

[152]Ibid., pp. 71-94. That pastoral counseling can facilitate confession, amendment, and acceptance of forgiveness, was demonstrated by an Australian author, Gordon G. Powell, in Release from Guilt and Fear (New York, Hawthorne Books, Inc., 1961 American edition; first published in Great Britain as Freedom from Fear), pp. 38-50.

[153]Williams, op. cit., p. 66.

[154]Ibid., pp. 65ff.

[155]Ibid., pp. 61ff.

[156]Ibid., pp. 71ff.

[157]Ibid., pp. 95ff.

[158]Seward Hiltner and Lowell G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961).

[159]Ibid., pp. 197-198.

[160]Charles William Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1961).

[161]Ibid., pp. 30-40.

[162]John W. Drakeford, Counseling for Church Leaders (Nashville: Broadman Press, 1961).

[163]Q.v. special discussion of the use of women, ibid., chap. 15, pp. 124ff.

[164]Ibid., pp. 116ff.

[165]Ibid., pp. 105ff.

[166]Ibid., pp. 134f; cf. also chap. 11, pp. 87ff.

[167]Ibid., pp. 133f, 136. William H. Mikesell's Counseling for Ministers (Boston: Christopher Publishing House, 1961) eclectically advocated what he called Rogerian "indirect [sic] counseling" (pp. 34ff) along with a proper use of "direct counseling" (when presenting alternatives, interpretations, and advice; pp. 48ff). The book seems to be the author's own brew, dabbling in a Freudian view of defenses, etc.

[168] Charles F. Kemp, The Pastor and Vocational Counseling (St. Louis: Bethany,Press, 1961), pp. 92ff.

[169] Ibid., p. 84.

[170] For example, the area of church-related vocations, made little use of the counseling implications of occupational information (Ibid., pp. 119f.) and occupational observation and exposure (p. 122).

[171] Hans F. Hofmann, Religion and Mental Health; a Casebook with Commentary, and An Essay on Pertinent Literature (New York: Harper, 1961).

[172] Ibid., p. 330. "Only someone who is still very naive or ignorant concerning the infinite number of characteristics and aspects which go to make up human life could still expect that one strategy or technique could apply to all human problems. But the reader of this book should not conclude from this fact that no integrative principles can guide his understanding of, and dealings with, people: The steady growth and unfolding of his own self-understanding can act as a single, ever-useful key to his intuitive awareness of, and respect for, other people's development in life."

[173] Newman S. Cryer, Jr. and John Monroe Vayhinger, editors, Casebook in Pastoral Counseling (New York: Abingdon Press, 1962).

[174] Wise; ibid., pp. 298ff.

[175] Johnson; ibid., pp. 271.

[176] Leslie E. Moser, Counseling: a Modern Emphasis in Religion (Englewood Cliffs, N. J.: Prentice-Hall, 1962), p. viii.

[177] Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York, Nashville: Abingdon Press, 1965), translation by Abingdon Press of Het pastorale gesprek, 1962; p. 106.

[178] John R. Cavanagh, Fundamental Pastoral Counseling; Technic and Psychology (Milwaukee: Bruce Publishing Company, 1962), p. 65.

[179] Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), e.g. p. 13.

[180] "The pastoral ministry has opened itself up to receive what the personality sciences have to offer. The challenge before us now is to incorporate these insights of science into a fundamentally theological motif." William E. Hulme, The Pastoral Care of Families, Its Theology and Practice (New York: Abingdon Press, 1962), p. 11.

[181] The volume was written, Moser explained, from a "Judaeo-Christian" perspective (Moser, op. cit., p. viii). While attempting a rather profound analysis of the relationship of psychology and religion, these two disciplines were said to have some of the same goals but different methods (p. 38).

[182]Faber and van der Schoot, op. cit., p. 12.

[183]Ibid., pp. 36ff.

[184]Hiltner explained: "Conversation, by any definition, is the stuff of human communication. It is never words alone, but in human life it is seldom wholly without words. What do the words (and the tone, the inflection, the pauses, the grunts, and the rough breathings) convey to the other? And what does the return (whether words, grunts, or rough breathings) say back to the starter of the process? Does it perform its proper human function--getting the housewife off spinach and on to green beans when spinach is too expensive, moving the pale and wan lover to a forthright declaration of his true feelings, promoting a true 'I-Thou' encounter when it is humanly appropriate, or getting off the elevator at the right floor, when 'I-Thou' relationships would only confuse the operator? Communication is for many legitimate purposes; conversation is its instrument." Ibid., pp. 8-9.

[185]Ibid., pp. 118ff.

[186]Ibid., pp. 123ff.

[187]Ibid., p. 106.

[188]Cavanagh, op. cit.

[189]Cavanagh distinguished the educational and guidance kinds of counseling (i.e., the long-term acquisition of knowledge, and the legal, medical, vocational, marital sorts) from the kind of pastoral counseling which has self-knowledge and self-organization as its goal.

[190]Because "directive counseling", in Cavanagh's understanding, meant only "advice, opinion or instruction given in directing the judgment or conduct of another"(ibid., p. 8), for which there was little place, pastoral counseling was considered by him as chiefly Rogerian.

The volume incidentally reviewed other contemporary schools of psychology, concentrating on Freud and the neo-Freudians, with some discussion of existential therapy and only passing reference to behavior modification (chaps. XVI-XVII, pp. 204ff).

The book's basic focus was on mental health (Part II, pp. 97ff.; Part IV, pp. 183ff.).

[191]Ibid., pp. 7-8. Cf. also Chapter IV, pp. 31ff.

[192]Ibid., p. 65.

[193]Oates, Protestant Pastoral Counseling, op. cit., p. 11.

[194]Note the themes of human development (ibid., p. 213) and counseling as "conversation" (pp. 163ff.) and self-encounter (pp. 189ff.). The specific study of marriage counseling in chapter 11 (pp. 233ff.) was treated also in Oates' 1958 writing.

[195]Ibid., p. 13.

[196]Ibid., pp. 25ff.

[197]Ibid., p. 28.

[198]Ibid., pp. 29f.

[199]Ibid., pp. 32ff.

[200]Ibid., p. 57.

[201]Ibid., pp. 117ff.

[202]Ibid., pp. 75ff and pp. 101ff.

[203]Hulme, The Pastoral Care of Families, op. cit.

[204]Ibid., p. 9.

[205]Ibid., pp. 16ff.; pp. 45ff.

[206]Ibid., pp. 16ff.; pp. 64ff.

[207]Ibid., pp. 88ff.; pp. 102ff.

[208]Ibid., pp. 116ff.; pp. 128ff.

[209]Ibid., pp. 141ff.; pp. 155ff.

[210]Ibid., pp. 168ff.; pp. 178ff.

[211]Ibid., p. 11. On another popular level, this perspective can be found in printings such as that by James L. Christensen. His The Pastor's Counseling Handbook (Westwood, N.J.: Revell, 1963) was a non-technical review of the "therapeutic values of the Christian Gospel" (pp. 1ff.) for personal and family crises and for aiding the mentally ill. The use of drama to stimulate group guidance was unique in this instance (pp. 54ff.).

[212]Russell L. Dicks, Principles and Practices of Pastoral Care (Englewood Cliffs, N. J.: Prentice-Hall, 1963), Successful Pastoral Counseling Series.

[213]Dicks edited a series of pastoral counseling "thin books" (designated hereafter as "SPCS"), turning out about six per year from 1963 through 1965, a couple more following in 1968. In general, each volume was intended to specialize in some application of pastoral counseling.

[214]Ibid., pp. 45-47.

[215]Ibid., pp. 49-51.

[216]Ibid., pp. 51-53.

[217]Ibid., chap. 4, pp. 55-59.

[218]Ibid., p. 59.

[219]Ibid., pp. 60-69.

[220]Ibid., pp. 70-77.

[221]Q.v. especially chapter 9, pp. 102ff, ibid.

[222]Ibid., pp. 92-101.

[223]Russell L. Dicks, Premarital Guidance (Englewood Cliffs, N.J.: Prentice-Hall, 1963), SPCS.

[224]Ibid., p. 10.

[225]Robert Lofton Hudson, Marital Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1963), SPCS.

[226]William T. Bassett, Counseling the Childless Couple (Englewood Cliffs, N.J.: Prentice-Hall, 1963), SPCS.

[227]Hudson, op. cit., pp. 25-39.

[228]Ibid., p. 27.

[229]Bassett, op. cit., p. 120.

[230]Thomas J. Shipp, Helping the Alcoholic and His Family (Englewood Cliffs, N.J.: Prentice-Hall, 1963), SPCS.

[231]Carl J. Scherzer, Ministering to the Physically Sick (Englewood Cliffs, N.J.: Prentice-Hall, 1963), SPCS.

[232]Shipp, op. cit., pp. 133-135.

[233]Scherzer, op. cit., pp. 51ff.

[234]Ibid., p. 38.

[235]Ibid., pp. 25-30.

[236]Reuel L. Howe, The Miracle of Dialogue (Greenwich, Conn.: Seabury Press, 1963).

[237]Ibid., p. 152.

[238]Ibid., p. viii.

[239]Ibid., p. 152.

[240]André Godin, The Pastor as Counselor (New York: Holt, Rinehart and Winston, 1965), translated by Bernard Phillips from La relation humaine dans le dialogue pastoral, 1963.

[241]E.g., priestly roles, both sacerdotal and sacramental, must always be religious as well as psychological. Ibid., p. 25.

[242]Ibid., pp. 28ff.

[243]Ibid., pp. 44ff.

[244]Ibid., pp. 60ff.

[245]Ibid., pp. 68ff.

[246]Raymond Hostie, Pastoral Counseling (New York: Sheed and Ward, 1966), translation of L'entretien pastoral (1963) by Gilbert Barth.

[247]Q.v. ibid, Part II, pp. 56-57.

[248]Q.v. ibid., Part III. Cf. p. 57.

[249]Ibid., pp. 61ff.

[250]Ibid., pp. 82ff.

[251]Ibid., pp. 111ff.

[252]Ibid., pp. 138ff.

[253]Joseph W. Knowles, Group Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), SPCS.

[254]Ibid., p. 7. Knowles expressed it as one way pastors can "equip God's people for work in his service" (Ephesians 4:11-12 NEB) and through which laymen can fulfill their priesthood as members of the Body of Christ. P. 8.

[255]Ibid., pp. 97, 98.

[256]Helen E. Terkelsen, Counseling the Unwed Mother (Englewood Cliffs, N. J.: Prentice-Hall, 1964), SPCS.

[257]Ibid., pp. 37ff and 47ff.

[258]Ibid., pp. 84ff.

[259]Ibid., pp. 93ff.

[260]Ibid., pp. 111ff.

[261]Charles Kemp, Counseling with College Students (Englewood Cliffs, N. J.: Prentice-Hall, 1964), SPCS, Part I, pp. 37ff.

[262]Ibid., Part II, pp. 93ff.

[263]Ibid., pp. 120f.

[264]Ibid., pp. 121f.

[265]Ibid., p. 124.

[266]Ibid., pp. 117ff.

[267]Ibid., pp. 125ff.

[268]Thomas Allen Harris, Counseling the Serviceman and His Family (Englewood Cliffs, N.N.: Prentice-Hall, 1964), SPCS, pp. 36-47.

[269]Ibid., pp. 83-95.

[270]Ibid., pp. 71-82.

[271]Harris advised that clergy instruct their youth for this; ibid., pp. 106f.

[272]Ibid., pp. 118f.

[273]The counselor is to "believe in the right and understand the wrong" (ibid, p. 35), to be one who"can get close enough, yet not demand dependency in return for his effort." Despite the uncertainties about acting on the basis of hearsay, the pastoral counselor must become involved and must "be ready to live with frustration without wallowing in self-blame." P. 58.

[274]The psychoanalytic route did not interest Harris. Though "separation [for example] brings to the surface very real problems," what was needed was not a probing of the unconscious but rather a commonsense contact with the persons involved (ibid., p. 47). There was a directness about chaplain Harris' view of things. For instance, the traditional ritual of the military funeral, he emphasized held significant value for the adjustment of the living (p. 70), a reality which the counselor could use.

[275]J. Paul Brown, Counseling with Senior Citizens (Englewood Cliffs, N.J.: Prentice-Hall, 1964), SPCS.

[276]Ibid., pp. 53ff.

[277]Ibid., pp. 81ff.

[278]Ibid., pp. 95ff.

[279]Ibid., pp. 107ff.

[280]Ibid., pp. 67ff.

[281]Ibid., pp. 67f.

[282]Ibid., pp. 13ff.

[283]Ibid., pp. 25ff.

[284]E.g., ibid., pp. 70f.

[285]Margaretta K. Bowers, and others, Counseling the Dying (New York: Nelson, 1964).

[286]Ibid., p. 165.

[287]Ibid., p. 165.

[288]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964). SPCS.

[289]Ibid., p. 134.

[290]Ibid., p. 72.

[291]Thomas W. Klink, Depth Perspectives in Pastoral Work (Englewood Cliffs, N.J.: Prentice-Hall, 1965), SPCS.

[292]Ibid., pp. 18 and 24.

[293]Ibid., p. 25.

[294]Ibid., pp. 37-39.

[295]Ibid., pp. 71ff.

[296]Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), SPCS.

[297]Ibid., p. 68.

[298]A working relationship with members of the mental health profession was nonetheless encouraged.

[299]Incidentally, the analyses of the misuses of the concepts "judgmental" and "accepting" are note-worthy here, Ibid., p. 69.

[300]"Proper treatment rests on correct diagnosis." Ibid., p. 25.

[301]Medically, and this was to apply pastorally, treatment was defined as "the management and care of a patient or the combatting of his disorder." Ibid., p. 73.

[302]Ibid. p. 73.

[303]Russell J. Becker, Family Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), SPCS.

[304]The urban-suburban middle class family.

[305]Ibid., p. 73. This perspective, reportedly, commended itself to work also with schizophrenics, p. 74.

[306]Ibid., p. 76.

[307] Ibid., pp. 33ff.

[308] Ibid., pp. 53ff.

[309] Robert A. Bless, Counseling with Teen-Agers (Englewood Cliffs, N.J.: Prentice-Hall, 1965), SPCS.

[310] Wallace Denton, The Minister's Wife as a Counselor (Philadelphia: Westminster Press, 1965).

[311] Q.v. ibid., chapter VII, pp. 111ff., on being approachable, non-judgmental, and keeping confidences. Most acted as "concerned friends," p. 38.

[312] Q.V. ibid., chapter V, pp. 82ff., on "Being a Good Listener."

[313] Note the directive and educative approach sometimes employed, e.g., pp. 31-32. Reference was made to the study which showed "that psychiatrists have difficulty working with the lower classes because they are trained to do insight therapy in which the therapist plays a less active role." August Hollingshead and Frederick Redlich, Social Class and Mental Illness (John Wiley and Sons, Inc., 1958), pp. 301-302.

[314] Q.v. ibid., chapter VIII, pp. 138ff.

[315] Q.v. ibid., chapter IV, pp. 61ff.

[316] Q.v. ibid., chapter III, pp. 39ff.

[317] Ibid., pp. 26-27.

[318] Granger E. Westberg and Edgar Draper, Community Psychiatry and the Clergyman (Springfield, Ill.; Chas. C. Thomas, 1966).

[319] Wayne E. Oates, Pastoral Counseling in Social Problems: Extremism, Race, Sex, Divorce (Philadelphia: Westminster Press, 1966)

[320] Oates was critical of "the hyperindividualism of some forms of evangelism that ignore[s] the great social dilemmas out of which individual problems of persons emerge." From "Preface," ibid.

[321] Ibid., chapter 1, pp. 11ff.

[322] Ibid., pp. 19-28.

[323] Ibid., p. 28f.

[324] Ibid., p. 126.

[325] Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), chapter 2, pp. 27ff.

[326] Ibid., p. 22. "New theories of the nature of therapy as well as new therapeutic techniques are springing up like flowers in a spring meadow. We in the church must be open to experimenting with these fresh approaches as we search for more effective ways of shepherding in depth." Ibid.

[327] Ibid., pp. 206ff.

[328] Ibid., pp. 282ff.

[329] Edward E. Thornton, Professional Education for Ministry (Nashville and New York: Abingdon Press, 1970). Cf. pp. 108, 137f.

[330] Ibid., pp. 191ff.

[331] Paul E. Johnson, Person and Counselor (Nashville, New York: Abingdon Press, 1967), pp. 106-107.

[332] Reference is here made to Eduard Thurneysen, A Theology of Pastoral Care, tr. by Jack Worthington and Thomas Weiser (Richmond, Virginia: John Knox Press, 1962),

[333] Johnson, Person and Counselor, op. cit., p. 107.

[334] Ibid., p. 109. The human problem was conceived of as "the enmities of estrangement" (p. 200) or "loneliness" (pp.145ff).

[335] Ibid., p. 109.

[336] Ibid., pp. 36f.

[337] Q.v. diagram, ibid., p. 68.

[338] It will be noted that the approaches discussed here were psychoanalytic, short-term directive, and fundamentalistic.

[339] Roy Stuart Lee, Principles of Pastoral Counselling (London: S.P.C.K., 1968).

[340] Note the discussion of the unconscious, pp. 12ff, ibid.

[341] Note the emphasis on early infancy, ibid., pp. 35ff.

[342] Ibid., p. 14. Lee evidently lumped the Freudian and the neo-Freudian schools together. "This book is not the place to discuss the superiority of one school over the other. All we need to note is that in spite of their differences there is a broad area of agreement among them about the essential characteristics of the human mind. All are concerned with the dynamics of the mind and insist on the need to understand how personality develops from infancy onwards; all accept the concept of repression and unconscious mental activity. In other words they are based upon Freud's original work. In the practice of psychotherapy all aim to deal with emotional conflict, conscious or unconscious, and the methods of treatment do not vary greatly from one school to another." Ibid.

[343] Reference was made at this point to Carl Rogers, Counselling and Psychotherapy, and Client-Centered Therapy.

[345] Lee, op. cit., p. 21. Cf. also p. 22.

[345] C.f. chapter 6, ibid., pp. 63ff.

[346]Ibid., pp. 77ff.

[347]Ibid., p. 92.

[348]Ibid., pp. 108ff.

[349]C. Knight Aldrich and Carl Nighswonger, A Pastoral Counseling Casebook (Philadelphia: Westminster Press, 1968), p. 9.

[350]Ibid., p. 15.

[351]Based on the social and psychological view of Erik H. Erikson, Childhood and Society (New York: W. W. Norton and Company, Inc., 1964, 2d. ed.).

[352]Aldrich cites Charles Brenner, An Elementary Textbook of Psychoanalysis (Garden City, N.Y.: Doubleday and Company, Inc., 1957).

[353]Aldrich, op. cit., p. 42. Cf. chapter three, pp. 59ff. Aldrich built on Piers, Gerhart, and Singer, Milton, Shame and Guilt: A Psychoanalytic and Cultural Study (Springfield, Ill.: Charles C. Thomas, Publishers, 1953).

[354]Margaret Moran, Pastoral Counselling for the Deviant Girl (London, Dublin [etc.]:G. Chapman, 1968). One of the book's special interests was the use of the religious sister as counselor (pp. 111ff.) and her training (pp. 123ff.).

[355]Ibid., p. 51.

[356]Ibid., pp. 58ff and 67ff.

[357]Ibid., pp. 72ff.

[358]Ibid., pp. 77ff. Interpretive and reflective responses, pp. 79ff.

[359]Ibid., p. 83.

[360]For example, Moran acknowledged transference and counter-transference, pp. 60ff and 71f, ibid.

[361]As Curran defined it, ibid., p. 2.

[362]Ibid., p. 4.

[363]Ibid., pp. 96ff. Incidentally, under the category of mediation, the concept of "conditioning" was discussed and found philosophically, if not also theologically, wanting, pp. 108f.

[364]C. Leslie Mitton, editor, First Aid in Counselling (Edinburgh: T. and T. Clark, 1968).

[365]The articles originally appeared from November 1965 to September 1967.

[366]Ibid., pp. 21ff.

[367]Ibid., p. 163.

[368]William Barr Oglesby, Jr., Referral in Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1968).

[369]Ibid., p. 28.

[370]Henry R. Brandt and Homer E. Dowdy, Christians Have Troubles, Too; A Psychologist Finds the Answers in the Bible (Old Tappan, N.J.: Revell, 1968).

[371]Ibid., p. 5.

[372]Ibid., p. 9.

[373]Ibid., pp. 6f.

[374]Ibid., p. 8. Another book might be mentioned here, one by F. Bernadette Turner, God-Centered Therapy: How to Live Abundantly, A Scriptural Approach to Problem Solving (New York: Robert Speller and Sons, Publishers, Inc., 1968). Excerpts, typical of the book, advised that the counselee "must be helped to understand that his real problem is Separation From God" (p. 216). After the counselee had once told his past experiences, "One time around is enough" (p. 216). If the counselee persists, the counselor was told, "Your knowledge of God-Centered Therapy will help you handle this situation with wisdom" (p. 217). "Emphasize the importance of becoming involved with God" (p. 217).

[375]William Edward Hulme, Dialogue in Despair; Pastoral Commentary on the Book of Job (Nashville, Abingdon Press, 1968).

[376]Charles A. Curran, Religious Values in Counseling and Psychotherapy (New York: Sheed and Ward, 1969).

[377]Ibid., chapter 9, pp. 197ff.

[378]Eugene J. Weitzel, participating editor, Contemporary Pastoral Counseling (New York: The Bruce Publishing Co., 1969).

[379]Ibid., pp. 19ff.

[380]Rorschach, TAT, and classical dream analysis, p. 57, ibid.

[381]Ibid., pp. 281ff.

[382]Dana L. Farnsworth and Francis J. Braceland, editors, Psychiatry, The Clergy and Pastoral Counseling (Collegeville, Minnesota: Institute for Mental Health, St. John's University Press, 1969).

[383]Ibid., pp. 327f. Blaine's chapter discusses at length only the Freudian and neo-Freudian views.

[384]Ibid., p. 35. Note the chapters on "The Diagnostic Interview--Evaluation and History Taking," pp. 37ff., and "Crisis Intervention," pp. 59ff.

[385]Kathleen J. Heasman, An Introduction to Pastoral Counselling for Social Workers, the Clergy, and others (London: Constable, 1969).

[386]Ibid., pp. 39ff.

[387]Ibid., p. 52.

[388]Ibid., p. 68.

[389]Ibid., p. 91.

[390]Ibid., p. 108.

[391]Ibid., p. 215.

[392]Richard P. Vaughan, An Introduction to Religious Counseling: A Christian Humanistic Approach (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969).

[393]Ibid., pp. 14-16. Vaughan, like Curran and Cavanagh, distinguished guidance and giving advice from counseling, p. 17.

[394]Ibid., pp. 3f.

[395]Ibid., p. 4.

[396]Ibid., p. 5. Here, for example, reference was made to indications that counselor views and biases influence counselee responses, as discussed in D. H. Ford and H. B. Urban, Systems of Psychotherapy (New York: John Wiley and Sons, Inc., 1963), pp. 449-450.

[397]Colston specifically mentioned: Erik Erikson, Insight and Responsibility; Joseph Fletcher, Moral Responsibility; William Glasser, Reality Therapy; H. Richard Niebuhr, The Responsible Self; O. Hobart Mowrer, Morality and Mental Health. Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969), "Preface."

[398]Ibid., p. 50.

[399]Ibid., p. 200.

[400]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change, A Guide for Ministers and Laymen as Change Agents (Philadelphia: The Westminster Press, 1969),

[401]Cf. chart, ibid., p. 55.

[402]Ibid., "Preface." The volume theologically advised a strong interdisciplinary liaison between the psychological and the social sciences.

[403]Wayne E. Oates and Andrew D. Lester, editors, Pastoral Care in Crucial Human Situations (Valley Forge, Pa. : Judson Press, 1969).

[404]Ibid., p. 15. The editors were aware especially of the phenomenological and existential psychological interests, p. 14.

Other writers at this time pointed up similar concerns. William B. Oglesby, Jr., editor of The New Shape of Pastoral Theology (Nashville and New York: Abingdon Press, 1969), called for a going beyond mere correlational studies between theology and psychology to a quantified testing of new hypotheses relating to the "data of ministry," the actual behaviors observed in pastoral care. Pp. 43f.

[405]Oates and Lester, op. cit., p. 18.

[406]Ibid., p. 55.

[407]E.g., ibid., p. 59. Care of the individual was seen within the wider context of family, p. 18.

[408]Ibid., p. 28.

[410]Ibid., p. 29. For example, parents of the mentally retarded could be instructed regarding the real possibilities ahead, etc., p. 55.

[411]James Luther Adams and Seward Hiltner, Pastoral Care in the Liberal Churches (Nashville and New York: Abingdon Press, 1970), p. 175. Cf. also p. 176. Q.v. Adam's entire discussion of "Social Ethics and Pastoral Care," pp. 174-220.

[412]William E. Hulme, Pastoral Care Come of Age (Nashville, New York: Abingdon Press, 1970).

[413]E.g. toward concerns about marriage, family, group therapy, etc.

[414]Ibid., pp. 10f and 15f. Hulme regarded the more recent rebellion against Freud in this period as a distinctly American move, and the resurgence of theological awareness as stemming from Europe.

[415]Ibid., pp. 66ff.

[416]Ibid., pp. 75ff.

[417]Ibid., pp. 80ff. Hulme used whatever methods were appropriate, both listening and the encouragement toward change in behavior. "Because it is a listening ministry, pastoral care should also be a prophetic ministry." P. 15. "There is more confrontation along with responding." P. 63. Again, "Our behavior contributes to our being." P. 83.

[418]Ibid., pp. 85ff. The focus of concern in this kind of counseling simply added interest in the corporate structure to the concern for the individual. (Chapter IV, pp. 103ff.) The center of attention moves from the therapeutic relationship to the therapeutic community. (P. 16). Hulme's explanation of the symbols of communion, implied that a "sacrament" never exists apart from "pastoral conversation."

[419]Ibid., pp. 14ff.

CHAPTER V

CONFESSION AND ABSOLUTION, AND PASTORAL COUNSELING, A FOCUS

Partly as a simplified summary of the preceding two chapters, and partly as an entree to the subsequent examination of the subject, fundamental patterns in confession and absolution and in pastoral counseling deserve to be noted here.

Generally speaking, the same external-internal distinction which can be made between different practices of confession and absolution, can be seen as crudely descriptive of various kinds of pastoral counseling. The distinction can be noted most easily in the fact that the lengthly history of the development of confession and absolution may be divided into an early period dealing more with externals, and a later movement toward internals, while the brief development of pastoral counseling has gradually come from a period emphasizing internals to one of more concern for externals.

Confession

Early centuries of ecclesiastical practice were characterized by public penance, which gradually gave way to the 6th century A.D. Celtic innovation of private confession, a motif of secrecy generally remaining to the present. Though both patterns have always been in evidence in one way or another throughout the past nineteen centuries, the dominant pastoral practice has not remained without radical change.

Where the nature of a person's "sin" or difficulty was so great as to place him outside the Christian community, in early centuries it required a public process and a public act of reinstatement or reconcilia-

tion. Pagan living was considered to be the chief malady, right conduct the goal, and the means of help was the painful path to recommunion. Later, apparently after the masses of Europe were geographically within Christendom's borders, the focus on the human malady fell on the "lapsing into paganry" occurring within the human heart and on sins of a more subtle "internal" sort. Thus, with the shift to the interior problems of the human psyche, the pastoral goals similarly changed, and the means of assistance became more internalized in respect to the helped and helping persons. Communications between persons moved from actions to words and feelings.

It must be remembered that the above survey is greatly oversimplified. The literature of primitive Christianity gives evidence also that before the stage was reached for the exercise of overt excommunication and penitential reinstatement, there were ample occasions for one-to-one and small-group concern, support, and redress within the fellowship. The canonical system of public penance, so ominous because of its "one-chance-only" rigidity, providing at most one reinstatement before death for cases of gross immorality, remained long into the period of the rise of the more lenient and repeatable auricular confession. In the Reformation, along with the perpetuation of private absolution among Roman Catholics, Lutherans, and some others, public discipline was revived notably among the Reformed. The popularity of these alternate modes, under one set of terms or another, seems always to have been rising or falling. And today too, as it seems ever to have been, every denominational group has <u>some</u> notion of fraternal counsel as well as <u>some</u> concept of firmer expulsion leading to controlled restoration--

something like that in Matthew 18. In fact, if all kinds of pastoral and congregational practices relating to formal and informal confession and absolution were placed on a continuum ranging from extreme concentration on externals to maximum emphasis on internals, it would be noted that, though every era has had its dominant practice further one way or the other, nonetheless comparatively speaking, in every period of history and within every practicing group, procedures tending one way have always existed side-by-side with those inclining more the other direction.

Counseling

If one dates "pastoral counseling" as a subject in its own right from the time of the early 1940s during the Rogerian reaction to Freudian and other directive methods, it may be said that since then the pastoral counseling movement has displayed two emphases. It has come, so to speak, from the phase of "listening" to one of also "speaking" and "acting." Gradually, not suddenly, the original theory of nondirection, which was so well received in the formative days of pastoral counseling, has become surrounded with many newer and some older approaches, all of which are by comparison more directive, with the resulting erosion of the client-centered philosophy. The reflective methodology has generally remained, but chiefly as just one phase in every sequence of counseling interactions and as one tool among several for specific pastoral situations. The literature accumulated over the past 25 years has provided the pastoral counselor with a generally more directive, rational, social, and even behavioral pool of methods.

The questioning of the advice-giving, the psychoanalytic, and other authoritarian approaches to "curing souls," and the founding of

pastoral counseling mainly upon the client-centered model, constituted an argument for the importance of the parishioner's own feelings, his world, his need to be given a chance to be heard and to grow at his own pace under God. Lifting coercion and inhibiting judgments from him was hoped to free him from inner conflict and struggle for a new self-concept, wholeness, and personhood. Empathic and accepting rapport was expected to do this. It was supposed that all sorts of problems could perhaps be helped, though the more verbal and anxious seemed most amenable to counsel. And much of this worked admirably. But the disillusionment of over-using the reflective technique with those who were not motivated to talk, those who needed "answers" in the form of actions, and the challenge of dealing with sociopathic, schizophrenic, and other malbehaviors, argued for the inclusion of objective societal goals and directive measurable means. Counselor responses and structures were noted to stimulate behavioral change. In addition to the use of the one-to-one arrangement, provision was made for using small groups, e.g. the family and congregational organizations, even democratic and lay leadership, and for overseeing collective community welfare. The pastoral counseling literature, in part, moved beyond the client-centered design, through collaborative models, to reemphasize also counselor-centered patterns. The pastor, in recent years, has been encouraged to exercise his perspectives and prerogatives more.

Again, the above is an overgeneralization of the historical facts. Directive methods were never entirely extinct. And nondirective methods were never completely embraced, "lock, stock, and barrel," even by Wise. Furthermore, it must be remembered that in Europe and Britain, though sharing in the dislocations of the second World War and the unrest common

to the whole of Western culture since then, Rogers never challenged Freud nor did behaviorism contend to the same extent as in the United States, the source of the bulk of the pastoral counseling literature. Moreover, the actual practices of ministers and priests in countrysides everywhere have, no doubt, only remotely followed the directive-nondirective and other polarities argued in the literature during these years. Yet, it is clear that over these past two decades, the client-centered perspective, out of which pastoral counseling was born, has been supplemented, if not supplanted, by a host of more directive, scientific, "objective," and contradictory schools of thought.

Confession and Counseling

If over the almost two thousand years of church history confession and absolution came from a public procedure to an individual matter, pastoral counseling may be said to have come "the other way" from an individualistic orientation to a more public perspective. There seem to be lessons here. The strengths and the weaknesses of client-centered counseling are evident in the private confessional. And the system of public penance forecasts the strengths and the weaknesses of the "newer" social outlook in pastoral counseling.

PART TWO

CHAPTER VI

MALADY

A. Sins and Problems

The history of confession and absolution has clearly shown interest, though variously at different times and places, in the sins of man, both those in his "heart" and those of his "deeds." Pastoral counseling too, despite its comparatively brief moment within ecclesiastical history, has not been able to avoid either the internal or external aspects of man's problems. "Sins" in confession and "problems" in counseling, seem to have these aspects in common. (The full argument leading to this conclusion is presented in the next section.)

Moreover, these two ministries of pastoral care, confession and counseling, may be said to relate to each other in that they both relate to biblical theology in the above fashion. Biblical theology too is concerned about "the problematic sins" of men, those maladies lying "within" and expressing themselves "without."

Though this matter cannot receive exhaustive treatment here,[1a] one illustration will suffice. For example, biblically, sin is (1) a quality of life, e.g., "If you do not believe [ἐὰν...μὴ πιστεύσητε] that I am what I am, you will die in your sins" (John 8:24), and (2) acts of wrongdoing, e.g., "To commit sin is to break God's law: sin, in fact, is lawlessness [ἀνομία]" (I John 3:4).[1b] The Scriptures, in one way at least, describe man's malady as a matter of his "being" and his "doing."

This attention which biblical theology gives to "sin's problems," therefore shows itself to be related to both the sins dealt with in confession and the problems with which pastoral counseling is concerned.

B. Two Diagnostic Approaches

Confession

Confessions, the expressions of men's maladies, have been received and evaluated in both formal and less structured ways. What has been done and said in confession has been taken at times at face value and at other times as inter-relating with other aspects of the person's life. The observation or assumption that man is in ultimate jeopardy, has been reported variously.

The Montanist Tertullian (ca. 220 A.D.), for example, sharply demarcated between malbehaviors which, on external grounds alone, did or did not qualify for penitential rehabilitation. An act of murder was an act of murder.[1c] His diagnostic norms were pre-established. The bishop sought out those who offended the code regarding murder, adultery, and idolatry. Augustine (354-430 A.D.), however, also considered motives behind an act, the "whole" story regarding the individual's fund of knowledge, previous patterns, tendencies, etc.[2] Many ancient confessors give evidence of having deliberately sought out the inter-relationships of covert factors in people's lives. Hermas (ca. 140 A.D.) recognized the internal conflict of the "double-minded" or neurotic.[3] Origen's (ca. 185-254 A.D.) eastern perspective was quick to observe people who "bury sin."[4] Nonetheless, rigid public penance more in the tradition of Tertullian was dominant throughout the centuries of canonical (council-regulated) penance. Later on, the rise of the Celtic penitential books was concerned with subtleties, e.g., "If, however, he does it, not once

or twice, but of long habit, he shall do penance for three years," etc.[5] Though attempting to be adaptive to the particular case, the Celtic movement remained rather "behavioral" in its inquisitorial manner. Diagnostically, assessments were made on the basis of items provided by the confessor, e.g., "Have you stolen from anyone?"[6] rather than allowing for projection of difficulties as did some later Protestant confessional counseling and Roman Catholic devotional confession. Perhaps a man's freedom to be understood on the basis of his felt problems and possibilities, was what the Reformation was all about.[7] And yet the seventeenth-century Lutheran mass-produced confession resulted in an external and objective view of man,[8] no less a project of social engineering than was the Calvinistic system of church discipline.[9] Jesuit-inspired penitential structure among Roman Catholics in recent centuries, despite its extensive theoretical literature regarding individual factors in malmotivation (attrition and the absence of attrition, as contrasted with contrition),[10] has maintained a fairly brief and mechanical procedure, the diagnostic scheme of which seems to regard everyone simply in need of a reinforcing stimulus. For those who escape offending the religious community publicly, however, informal confession, counseling, and conversation have continued to survive within or along side of the formal confessional and disciplinary procedures, allowing for interaction with and identification of the uniqueness of individual problems. Actually, there have been few in church history who have indicated a purely nomothetic view of man's difficulties, as if all men were <u>simply</u> comparable.[11]

Counseling

Contradiction runs through the pages of contemporary pastoral counseling, begging the ultimate question, "What actually is man's

problem? Methods for arriving at some assessment have varied but generally have been two: the a priori method, and the unfolding method, with combinations of these in between.

In 1938 Bonnell,[a] forerunner of the pastoral counseling movement, indicated that psychiatric (notably Freudian) diagnoses were also religious and theological assessments.[12] In his view the concept of intrapsychic conflict between id and ego provided a framework appropriate to the pastorate.[13] Within this structure the pastoral therapist would form his own interpretation of the parishioner's problem and at the right time share this with the client. This view presupposed that maladies such as the evasion of responsibility and abnormalities such as schizophrenia[14] could be objectively identified. Other writers of the period, though not necessarily of the analytic persuasion, allowed for the clergyman's "interpretations," as did Dicks (1944).[15] After the impact of Rogerian counseling, many texts such as Wise's (1951), though continuing to speculate about personality structure,[16] nonetheless were methodologically concerned that the pastoral counselor would impose no "diagnostic scheme."[17] Given acceptance, the counselee was to come to insight into his problem entirely on his own.[18] This contradiction between theories regarding the authority for (and the locus of[19]) the identification of human maladies, so noticeable between Bonnell and Wise in the early years of pastoral counseling, subsequently attended the development of pastoral counseling and undergone several changes in language but has never been resolved.

Hiltner did not wish to identify with Bonnell's authoritative approach.[20] In fact, his 1952 book was preoccupied with not complicating the counselee's problems with the counselor's *own*.[21] The theorists seem

to have been pointing fingers at each other, covertly debating whether the counselee or the counselor were the most problematic. Yet Hiltner's "eductive" approach was not simply client-centered, emphasizing as he did the counselor's need to experience and systematize for himself the "hard data" of his interviews in order to better organize methods and principles regarding human difficulties.[22] If the old doctrinal analyses were limited, each cleric would have to build a functioning pastoral scheme on his own. Refusing to diagnose the human condition himself, Hiltner offered a "scientific" procedure of case reflection, a method which indirectly affirmed that theology and the church--because of God--could, after all, make assessments of the maladies of men. Hiltner's published interest in research (e.g., 1961)[23] has stimulated others in this direction. Oglesby (1970), in honor of Hiltner, specified further avenues for research,[24] and the role of the "involved researcher" has been stressed by Oates and Lester (1969).[25] There is something uniquely directive about saying that one does not know what an individual's problems are a priori, and then structuring things so as to research their nature. It is noteworthy that in 1959 Hiltner supplemented the concept of "clarification" with a principle of "judgment,"[26] a theme examined also by Williams in 1960[27] and extensively explored now a decade later by Coleston (1969).[28]

A review of the various assessment-making patterns over the years is instructive. In addition to the rather Rogerian interpretation of the human dilemma, i.e. the discrepancy between "organism" and "self"[29] or the need for insight and self-understanding, an interpretation found in Wise (1951),[30] Hofmann (1961),[31] and Kemp (1964),[32] most writers made significant adaptations. Some of those who provided room for certain flexibilities were Van Deusen (1960),[33] Williams (1961),[34] and Faber and van der Schoot (1962).[35]

Cavanagh (1962) built on Rogers, but insisted specifically that diagnosis was necessary.[36] Several frankly prefaced Rogers with Freud, supplementing the Freudian theory of personality structure with Rogerian methodology, as did Hagmaier and Gleason (1959),[37] and Lee (1968).[38] Aldrich (1968) turned to Freud and Erikson, the latter of whom provided diagnostic stages throughout life's course.[39] For this same reason the neo-Freudian assessments have endured. Curran (1952) had added Rank[40] to Rogers.[41] Heasman (1969) saw the human need for wholeness through the eyes of Jung and Horney.[42] And many were influenced by Sullivan.[43] Oates, for example, centered on the relationship aspect of neurotic conflict, but recognized that such difficulties could also require additional "reconstruction," "guidance,"[44] and "information-giving" (1951).[45] Johnson too (1967) focussed on the lack of personhood, in such a way that the malrelationships between persons was a situation which both counselee and counselor shared and had to surmount when they met. His model was intensely social; the needs were for "self-identity"[46] and personal and social "responsibility."[47] Any difficulty with the human relationship raised the matter of malrelationship with God for both parties.[48] The theme of a vertical relationship within the horizontal, was recurrent from Cabot and Dicks (1936)[49] through Van Deusen (1960)[50] and Williams (1961)[51] to Johnson again in 1967.[52] In this vein, Howe (1963) emphasized the interpersonal consequences of what it meant to be "unreconciled",[53] and Klink (1965) dramatized "loss of meaning" and "the need for encounter."[54] The preponderance of such writings in pastoral counseling attests to the strength of the Buberian "I-it" interpretation of man's problems.

The localization of human problems as "internals" is evident throughout the above, but there is a perceptible movement from the intrapsychic diagnoses of Freudian, Rogerian, and some neo-Freudian orientations, toward the (also) interpersonal interpretations exemplified by the Sullivanian perspective. This is manifest in the emphasis on "externals" in the publications of later years. Shipp (1963) wrote of the need for social retrieval, information, and referral to medical treatment.[55] Blees (1965), describing teen-agers in trouble,[56] pointed out the lack of parental provision of freedom within limits.[57] The unit of disturbed living was seen by Becker (1965) to be the family, not the individual.[58] Westberg and Draper (1966) wrote of the problems of individuals as deriving from the problems of communities.[59] The social tensions of extremism, race, sexual revolution, and divorce and remarriage,[60] came to attention in Oates' (1966) book. In 1955 Draper had suggested that pastoral "diagnoses" could be distinctly non-clinical, noting how a clergyman once packed a couple who had a housing problem into his car and drove them to a cemetary where they could argue about where to live without being overheard.[61] Clinebell (1966) specified that human needs were not only "intrapsychic" but prominently "interpersonal" and behavioral,[62] necessitating crisis and family intervention, and educative and confrontational counseling objectives. In 1969 Seifert and Clinebell together called for the human "need for change," pointedly where confrontation necessitates operant conditioning and authoritarian advice-giving.[63] Writers from Schindler (1942)[64] to Arnold (1969)[65] pointed up the value of the clinical categories of disorder. The continuing seriousness about objectively identifying abnormality, if not the increasing intent to actually measure it, has come not merely from psychological

origins. The somewhat fundamentalistic pastoral counseling of Brandt and Dowdy (1968) may be mentioned here, because, though it purported to deal on an individual basis[66] with an internal malady of man,[67] its diagnostic language, e.g. "never having received Christ,"[68] appears to be a fairly mechanical slogan and assessment tool.

Thus, only in one sense have the perspectives regarding human maladies come full circle in pastoral counseling, from objective to subjective and to objective again. It must be emphasized that instead of the Rogerian phenomenological scheme simply being replaced by the somewhat nomothetic assessment categories which were so dominant in Freudian and pre-Rogerian years, these diagnostic polarities have come to complement each other in a larger eclectic perspective. Such a supplementation of internal with external diagnoses was clearly outlined by Stewart (1961).[69] Since then others[70] have schematized pastoral counseling's diagnoses eclectically, e.g. Blaine (1969)[71] and Vaughan (1969).[72]

Confession and Counseling

It becomes apparent that confessional and counseling perspectives are not entirely dissimilar. At times both evidence the nomothetic notion that all men are comparable along some variable or norm. Tertullian's concept of murder was not unlike Bonnell's notion of abnormality or Hiltner's emphasis on that which is researchable. Seifert too had written of social disorder and Arnold had measured it, not completely unlike the efforts of medieval handbooks of penance to deal with it. Again, the idiographic notion that perhaps men are incomparable and must be allowed to speak for themselves individually, also has been shared by confession and counseling. Origen's spontaneous confession of hidden sins

is not incongruous with Wise's counseling of repressed sins, and perhaps Johnson's. And, as a matter of compromise, there have been efforts to deal with both the external and the internal problems of men from the perspective of one larger eclectic system. This was Hermas' task, the confessional dealing with the "double-minded" as well as with the "once only" excommunicate. Oates[73] too centered his counseling on the neurotic, while remaining acutely aware of handling also adolescent and sociopathic behavior. The "dual-track" system of penitential diagnosis used throughout church history, the ascertaining of human maladies sometimes by the use of social norms and at other times on an individual basis, is echoed in Stewart and others who juxtaposed contradictory methods of assessment.

C. Confessing Sins and Expressing Problems

An understanding and appreciation of confession and absolution is hardly one of the strong points of the pastoral counseling literature. And yet the cues provided by some of its writers are most significant for the purposes of this study.

Pastoral counseling, as Johnson regards it, is the significant arena for confession today.

> The confessional now developing in our midst is not so much an institution as a movement spontaneously rising among pastors who see the need and prepare themselves to meet it more effectively. This is the pastoral-counseling movement.[74]

Oates, having in mind the example of a Greek Orthodox order of confession, comments, "Counseling becomes a by-product of the confessional, or even a form of confession in itself."[75] Many writers grappled with this theme. Thornton noted that "sharing seems linked with confession." "We wish to understand the relationship between acknowledging our problems at the level of human needs and being convicted of our sin before God."[76] Van Deusen observed, "The counseling relationship, by its very nature, encourages confession which is far from perfunctory or superficial."[77]

In all of the above recognitions of confession within pastoral counseling, the actuality of "telling" one's sins to someone was inevitably involved. Bonnell went so far as to say that "whatever the sin may be . . . the unfailing remedy is . . . confession."[78] What might be called a face-to-face leverage on confession, in Bonnell's writings, is interesting from an "external" point of view. He speaks best for himself on this:

> Apart altogether from other considerations, one of the advantages which the interviews of a Protestant minister with his people has over the Roman confessional is that the experience is a more costly one for the Protestant than it is for the Roman Catholic. In the Roman confessional the penitent is hidden from the priest each in a separate compartment with only a small opening between, which is screened, whereas the Protestant sits face to face with his minister. Some penitents find that the direct gaze of a minister is further enquiry and they, therefore, bring out a fuller confession than would be the case were they not under direct scrutiny. Some priests ask few or no questions of the penitent and listen only to what is volunteered. Thus the parishioner who is able conveniently to forget some sins at a given moment may succeed in leaving without having confessed them. The Protestant, sitting face to face with his minister and unveiling his heart in the presence of a fellow-human being as well as under the eyes of God, is undergoing an experience which, because it humbles his pride to the dust, is therefore more searching and cleansing in its effects.[79]

And yet a decade later, again disparaging the impersonalization of the screened confessional booth and the psychoanalyst who cannot be seen by his couched patient, Bonnell modified his practice in view of "internal" factors. "It is best for the pastor not to look directly at the consultant if he is nervous and especially when he is making an embarrassing confession."[80] What Bonnell was chiefly seeking was an "essential" confession, which is, quite obviously "hard to see or hear." He wrote:

> The confession of sin is not just an announcement to somebody of wrong-doing. That might be advertising or boasting. Some people endeavor to escape the costly experience of confession by talking about their sins to somebody who is equally guilty and who will offer no rebuke whatsoever. He who reveals his sin to any one but a minister of God is not 'confessing' in the religious meaning of that word. He is telling it either in a social way, as in the instance of a friend, or in a professional way, as to a physician or a lawyer. Even he who talks about his sin to a minister may not ipso facto be telling it to God and even in telling it to God he may not be confessing it to God.[81]

It is at this point that the perspectives of Curran and Wise are amazingly similar. Curran has no difficulty regarding [Roman Catholic] pastoral counseling and sacramental confession as, in a latent sense at least,

"the same."

> By the term 'confessional counseling' we would mean, first of all, what is implied in sacramental confession, particularly as it is practiced in Roman Catholicism. It is evident, however, that what is stated here would also be applicable to any kind of confession of personal sin and guilt. So, while our discussion is directly related to sacramental confessional practice as it has been traditionally carried out by Catholics, we mean it to have these general implications as well.[82]

Wise put it no less bluntly:

> There is a vital relationship between the process of counseling which we have been discussing in this book and the Christian doctrine and practice of confession. The emphasis on counseling in our modern churches is bringing back into the Christian practice the profound realities of the confession. In combining the realities which the Christian faith historically has found in the practice of confession with the best scientific knowledge of personality, it is putting at the disposal of the Church a profoundly significant approach to very deep human needs. Indeed this book might be titled, 'The Christian Practice of Confession.' The major reason for not doing this is that the word 'confession' has numerous meanings in the minds of people today. What we have been trying to do in this volume is to outline a procedure for hearing confessions on the basis of the realities of human experience rather than on the basis of conformation to ritualistic requirements.[83]

Writers from a variety of religious and psychological perspectives, therefore, conclude that the confessing of sins can take place in the expressing of problems in pastoral counseling.

D. Summary

As they involve the area of human maladies, confession and absolution and pastoral counseling are related as disciplines, methods, and processes.

[1a] A parenthetic remark here may be helpful. It is important to recognize at the outset that the Bible, in one sense, nowhere completely defines man's malady. A concordance study of merely the one English term "sin," for example, leads in several directions biblically: חַטָּאת, עָוֹן, שֵׁגָה, παράπτωμα, ἁμαρτία, etc. If one adds to this other concepts related to the terms "blasphemy," "idolatry," "trouble," "sorrow," "death," etc.--the list is not quite endless--it becomes apparent that the full reality of man's difficulty lies beyond each of these terms and beyond them collectively. Such are the limitations of words that the Bible does not anywhere "say" just what the malady of man is. Yet, in another sense, in a wonderful sense, every biblical description of human problems, is able--by God's own miracle--to communicate something of the fullness of the truth about man.

[1b] All biblical translations are from The New English Bible (1970), unless otherwise noted.

[1c]Tertullian, De Pudicitia, III. J. P. Migne, editor, Patrologia: Patres Latini (Paris: n.p., 1874), x. Hereafter Migne's editions will be referred to as MPL and MPG (for Patrologia: Patres Graeci). (MPL II, 985-86.)

[2]Augustine, De Diversis Questionibus, LXXXIII, q. 26; MPL, XL, 17.

[3]For Hermas, διψυχία, a man's divided loyalties in himself, indicated his alienation from God. "He said to me: 'cast off indecision and doubt not in the least, when asking anything from God. Do not say "How can I ask and receive anything from the Lord after having committed so many sins?" Do not entertain such thoughts, but with your whole heart turn to the Lord and ask Him without wavering. You will learn his superabundant mercy. . . . God is not like human beings who bear a grudge. He is without malice and has mercy on what He has made. . . . Do not let up, then, in the request of your soul. But, if in your request you grow faint and doubt, blame yourself and not the Giver. Be on your guard against this divided purpose, for it is evil and senseless.'" Hermas, Shepherd, Mandate 9:1-9; MPL. English translation from Ludwig Schopp, editorial director, The Fathers of the Church, A New Translation (New York: Cima Publishing Co., Inc., 1947--), I, pp. 273-74.

[4]Origen, Selecta In Psalmos XXXVII, Homilia II, 6, MPG, XII, 1386.

[5]The Penitential of Finnian, 26. Translation in John T. McNeill and Helena M. Gamer, Medieval Handbooks of Penance (New York: Columbia University Press, 1938), p. 92.

[6]Regino's Ecclesiastical Discipline. "Hast thou committed theft, or sacrilege, or acts of destruction, or robbery, taking what was not thine?" "Hast thou committed murder either accidentally or willfully . . . ?" From McNeill and Gamer, op. cit., p. 317.

[7]Martin Luther's Werke. Kritische Gesamtausgabe, edited by J. K. F. Knaake, G. Kawerau, etc. (Weimar: Herman Bohlau, 1883--), VIII, 173. Hereafter this source will be designated as WA.

[8]Spener (1635-1705), for example, complained that the memorized confessional formulae frequently did not express individual needs. Philipp J. Spener, Des Beichtwesens in der Evangelischen Kirchen rechter Gebrauch und Missbrauch (Cöln: Johann Michael Rüdiger Buchhandlung, [1695]), p. 7.

[9]The Council of Geneva Ordinances of 1551, for instance, compelled public offenders to fast on bread and water, the duration of which depended on the gravity of the offense. G. Harkness, translator, John Calvin, the Man and His Ethics (New York, 1931), p. 103.

[10]To illustrate, Morinus and Berti were inclined to consider even "contrite" love which was not specially intense as itself problematic, while Suarez and de Lugo were reluctant to regard even basic human self interest, desire for justice, happiness, gratitude, etc., as a serious part of man's malady.

[11]Oddly enough, exactly where confession has appeared to adapt itself most to the individual, e.g., by assuming "the greater the sin, the greater the punishment" (Ambrose, De Paenitentia, 1, 3, 10; MPL, XVI, 469), here too the notion that all men can be compared on a continuum along some one variable is most persistent.

[12]John Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers Publishers, 1938), p. 73.

[13]Ibid., p. 177.

[14]John Sutherland Bonnell, No Escape from Life (New York: Harper and Brothers Publishers, 1958), pp. 5-20.

[15]Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944), pp. 151-162.

[16]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951). For example, the theme of conflict remained, pp. 24-32. Insight was still the goal, pp. 108-111.

[17]"Insight does not come from outside the person; it emerges from within the personality." Ibid., p. 116.

[18]Ibid., pp. 115ff.

[19]Not only has there been disagreement regarding whether the assessment of the problem comes fundamentally from an outside person or from inside the client himself, but it has remained unclear whether the individual's problem itself derives from other people, his group, and outer reality, or whether it originates from some discrepancy within himself. These matters tended to run together, however. If the problem was external then others could know it; if of internals only the person himself could grasp it.

[20]Seward Hiltner, Pastoral Counseling (New York; Nashville: Abingdon-Cokesbury Press, 1949), p. 254.

[21]Seward Hiltner, The Counselor in Counseling: Case Notes in Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1952). Note the concerns for counselor hostility, p. 132, lack of selfhood, p. 172, inflexibility, p. 73, etc.

[22]Hiltner compares his use of interview records with that of Rogers, ibid., pp. 254-55. Note also p, 34.

[23]Seward Hiltner and Lowell G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961).

[24]William B. Oglesby, Jr., editor, The New Shape of Pastoral Theology (Nashville and New York: Abingdon Press, 1969), pp. 43f.

[25]Wayne E. Oates and Andrew D. Lester, editors, Pastoral Care in Crucial Human Situations (Valley Forge, Pa.: Judson Press, 1969), p. 15.

[26]Seward Hiltner, The Christian Shepherd; Some Aspects of Pastoral Care (New York: Abingdon Press, 1959), p. 41.

[27]Daniel Day Williams, The Minister and the Care of Souls (New York: Harpers, 1961), pp. 71ff.

[28]Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969).

[29]Roger's 1959 term for this was "noncongruence."

[30]Wise, op. cit., pp. 108-111.

[31]Hans F. Hofmann, Religion and Mental Health; a Casebook with Commentary, and An Essay on Pertinent Literature (New York: Harper, 1961), p. 330.

[32]Charles Kemp, Counseling with College Students (Englewood Cliffs, N. J.: Prentice-Hall, 1964), p. 124.

[33]Dayton G. Van Dousen, Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption (Richmond: John Knox Press, 1960), pp. 35ff and 59ff.

[34]Williams, op. cit., pp. 48f et passim.

[35]Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York; Nashville: Abingdon Press, 1965), translation by Abingdon Press of Het pastorale gesprek, 1962, Pp. 41-44.

[36]John R. Cavanagh, Fundamental Pastoral Counseling; Technic and Psychology (Milwaukee: Bruce Publishing Company, 1962), p. 65.

[37]George Hagmaier and Robert W. Gleason, Counseling the Catholic; Modern Techniques and Emotional Conflicts (New York: Sheed and Ward, 1959), pp. 16ff.

[38]Roy Stuart Lee, Principles of Pastoral Counselling (London: S.P.C.K., 1968).

Projective diagnostic devices, deriving from Freudian theory, were commended by Schneider in the volume by Eugene J. Weitzel, participating editor, Contemporary Pastoral Counseling (New York: The Bruce Publishing Co., 1969), p. 57.

[39]C. Knight Aldrich and Carl Nighswonger, A Pastoral Counseling Casebook (Philadelphia: Westminster Press, 1968).

[40]Charles Arthur Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952). Note Rank's concept of fear or negative will, p. 46.

[41]Note the Rogerian analysis of counselor responses, pp. 209ff, ibid.

Somewhat similarly, building on Curran, Moran (1968) stated that she dealt with problems more at a conscious level than otherwise (p. 4), and therefore supposed that her approach fell somewhere "between" that of Freud and that of educational guidance (p. 2). Margaret Moran, Pastoral Counselling for the Deviant Girl (London, Dublin [etc.]: G. Chapman, 1968).

[42]Kathleen J. Heasman, An Introduction to Pastoral Counselling for Social Workers, the Clergy, and others (London: Constable, 1969), pp. 39ff and p. 52.

[43]Having Sullivan to build on, Hudson had no need for Rogers or Freud. Robert Lofton Hudson, Marital Counseling (Englewood Cliffs, N. J.: Prentice-Hall, 1963), p. 26.

[44]Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), pp. 112-115.

[45]Wayne E. Oates, Where to Go for Help (Philadelphia: Westminster Press, 1957). Similarly, Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962).

[46]Paul E. Johnson, Person and Counselor (Nashville, New York: Abingdon Press, 1967), p. 109.

[47]Ibid., p. 107.

[48]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), pp. 101f.

[49]Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1936).

[50]Van Deusen, op. cit., pp. 143ff.

[51]Williams, op. cit., p. 66.

[52]Johnson, Person and Counselor, op. cit., cf. chart p. 68.

[53]Reuel L. Howe, The Miracle of Dialogue (Greenwich, Conn.: Seabury Press, 1963), p. 152.

[54]Thomas W. Klink, Depth Perspectives in Pastoral Work (Englewood Cliffs, N.J.: Prentice-Hall, 1965),

[55]Thomas J. Shipp, Helping the Alcoholic and His Family (Englewood Cliffs, N.J.: Prentice-Hall, 1963), pp. 133-135.

[56]Robert A. Blees, Counseling with Teen-Agers (Englewood Cliffs, N.J.: Prentice-Hall, 1965).

[57]Cf. Blees' method of limit-setting for counselees in their middle-teens, ibid., pp. 65-68.

[58]Russell J. Becker, Family Pastoral Care (Englewood Cliffs, N. J.: Prentice-Hall, 1965), p. 73.

[59]Granger E. Westberg and Edgar Draper, Community Psychiatry and the Clergyman (Springfield, Ill.: Charles C. Thomas, 1966).

[60]Wayne E. Oates, Pastoral Counseling in Social Problems: Extremism, Race, Sex, Divorce (Philadelphia: Westminster Press, 1966).

[61]Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N. J.: Prentice-Hall, 1965), pp. 71-72. This might be called a recognition of "the need for environmental change."

[62]Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), p. 36.

[63]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change, A Guide for Ministers and Laymen as Change Agents (Philadelphia: The Westminster Press, 1969), diagram p. 55.

Theory and method are not actually separable. In this connection ~~x~~ there are significant ramifications for pastoral counseling theory when men like Herbert S. Gaskill, writing in Dana L. Farnsworth and Francis J. Bradeland's volume (Psychiatry, The Clergy and Pastoral Counseling [Collegeville, Minnesota: Institute for Mental Health, St. John's University Press, 1969]), pp. 37ff, describe the formal, evaluating, history-taking diagnostic interview which is appropriate to systems with pre-designed diagnostic categories.

[64]Carl J. Schindler, The Pastor as a Personal Counselor: A Manual of Pastoral Psychology (Philadelphia: Muhlenberg Press, 1942).

[65]Cf. Magda B. Arnold's chapter in Weitzel, op. cit., pp. 19ff.

[66]Henry R. Brandt and Homer E. Dowdy, Christians Have Troubles, Too: A Psychologist Finds the Answers in the Bible (Old Tappan, N.J.: Revell, 1968), p. 5.

[67]Ibid., p. 6.

[68]Ibid., p. 8.

[69]Charles William Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1951), pp. 30-40.

[70]These have been notably Roman Catholics. Their contribution at this point is perhaps due to the fact that, despite the recognition of the client-centered perspective (the inner norms of the individual), counselors of this denomination are keenly aware of the abiding role of the ecclesiastical, administrative, and institutional point of view (the norms of society).

[71]Cf. Graham B. Blaine's chapter in Farnsworth and Braceland, op. cit.

[72]Richard P. Vaughan, An Introduction to Religious Counseling: A Christian Humanistic Approach (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 14-16. Before this time many writings had implied a diversity of approaches but had not systematized them in relation to each other. E.g., compare the methods in pp. 133ff by John W. Drakeford, Counseling for Church Leaders (Nashville: Broadman Press, 1961), as well as those in pp. 199-279 in Leslie E. Moser, Counseling: a Modern Emphasis in Religion (Englewood Cliffs, N. J.: Prentice-Hall, 1962).

[73]Reference here is made to Oates' 1966 work, op. cit.

[74]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), p. 106. Johnson examines both private and public confession, as they relate to counseling in the above manner. Cf. pp. 103-106, especially 105-106. While men like Bonnell have specialized in a one-to-one sort of confessional (e.g. John Sutherland Bonnell, Pastoral Psychiatry [New York: Harper and Brothers Publishers, 1938], chapter 8, pp. 173-196), Knowles has centered on the church as a confessional community. "The counseling group in the church context provides a new wineskin through which to restore the confessional ministry and enable the church to become the confessional community. As a person makes confession of who he really is and how he really feels, and is heard and accepted, the chasm between who he is and what he ought to be is bridged." Joseph W. Knowles, Group Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 33.

[75]Wayne Edward Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), p. 89.

[76]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 72. Thornton's concern for the dynamic opposition of faith and doubt, was taken up also by Williams, who yearned for pastoral counseling "in a community where faith is a living reality, and where people are unafraid of honest confession of doubt in any of its dimensions." Daniel Day Williams, The Minister and the Care of Souls (New York: Harpers, 1961), p. 113.

[77]Dayton G. Van Deusen, Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption (Richmond: John Knox Press, 1960), p. 149. The confession of sins in the pastoral counseling literature appeared frequently and in unexpected places. Referring to the man and wife who were unable to have the children they desired, Bassett emphasized, "Confession is vital to the pastoral care of the sterile couple. Reconciliation to God and to each other should precede parenthood, and idolatrous desires for children should be destroyed." William T. Bassett, Counseling the Childless Couple (Englewood Cliffs, N.J.: Prentice-Hall, 1963), p. 38.

[78]He wrote in full: "In every individual there is usually one supreme weakness, one temptation that comes upon him with compelling force, one sin that seeks to capture the citadel of the soul. It may be drink or sex--most obvious sins of the flesh. Or it may be the more subtle sins of spiritual pride, uncharitableness, cherished resentments, or a forthgoing bitterness towards others which springs from a desperate inner need of healing and peace. But whatever the sin may be and howsoever it may manifest itself, the unfailing remedy is penitence, confession, restitution, and an experience of the forgiveness of God which lifts the burden of guilt from a heart that has been crushed by its desolating weight." Bonnell, op. cit., p. 194.

[79]Ibid., pp. 188-189.

[80]John Sutherland Bonnell, Psychology for Pastor and People (New York: Harper and Brothers, 1948), p. 92.

[81]Bonnell, Pastoral Psychiatry, op. cit., p. 187.

[82]Charles A. Curran, Religious Values in Counseling and Psychotherapy (New York: Sheed and Ward, 1969), p. 81. As if to emphasize this connection, Curran explains: "Traditionally we speak of five steps to confession: (1) examination of conscience, (2) sorrow for sin, (3) purpose of amendment, (4) the telling of sins, (5) the acceptance of the penance. From the point of view of psychological awareness, then, we can think of a number of distinct psychological processes in this five-step delineation. The first would be the confession itself. This results psychologically from a sense of guilt. It includes the discrimination of particular aspects of guilt, the questioning of the self around this and the symbolic verbalization, release and communication of this guilt in a precise way as a result of such self-examination." Ibid., p. 82. Curran's earlier position was otherwise. Cf. Charles A. Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952), p. 181.

[83]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951), pp. 155-156.

CHAPTER VII

GOAL

A. Repentance and Change

As the development of confession and absolution throughout its history, in varying ways at various times, has pressed for goals of repentance which have to do with both the inner dispositions of men and their outer acts, so pastoral counseling's objectives for producing change in people's lives have had similar involvements. Confessional "repentances" and counseling "changes" are linked in this way (as the next section will amply show).

Furthermore, the aims of confession and those of counseling could be said to be similar in that they each relate in the above manner to biblical theology. The Scriptures have sought "the changes of repentance" in terms of both what a man "becomes" and how he "behaves."

Without going into the many and important related concepts of confession, faith, justification, etc.,[1a] the single concept of repentance can illustrate the biblical breadth of understanding in the matter of goals. Repentance, in biblical thought, includes (1) radical reorientation of the entire personality, e.g., "Rend your hearts [וְקִרְעוּ לְבַבְכֶם] and not your garments; turn back to the Lord your God; for he is gracious" (Joel 2:13), as well as (2) the inevitable concrete change in behavior fundamental to one's life, e.g., "Then prove your repentance by the fruit it bears [ποιήσατε...καρπὸν]" (Matt. 3:8).

So this broad biblical interest in "repentant change" is related to both the repentance sought in confession and the change sought in pastoral counseling.

B. Two Goal Systems

Confession

Whether the confessional goal, repentance, should be understood as a matter of "doing" or "being," has remained in one form or another a major point of discussion. There have been emphases on the person's overt actions and speech, as well as on internal meanings and feelings behind his verbal and nonverbal communications. That God is Himself the Goal and, on His own, graciously extends through men His Kingdom, has been agreed. Yet implementation of this fact has been varied. How conscious were men to be of it? How did it relate to their less conscious behavior?

Through the early Christian centuries "repentance," so far as the common man was concerned, rather concretely meant what the whole of a man was doing.[1b] Even after the Peace of Constantine, the uncertain embrace of the world by idealists like Augustine[2] did not represent the thinking of the majority. Commonly, repentance was what a man did. The term "confession," as Tertullian and Cyprian indicated, came to mean paenitentiam agere. As canonical practice developed, activities were defined in increasingly inflexible and confining ways. Only after the flowering of Celtic private penance did those who took the rationalistic route in the West succeed in characterizing the Christian life, repentance, and confession as consciousness itself. Abelard enjoined "know thyself."[3] In medieval scholasticism, buoyed with its intellectual accumen, the goal popularly became to know one's sins with felt sorrow. Confessional or

contritional disposition became more important than penitential tasks.[4] The lifting of the eternal weight of punishment, for many, meant a sense of personal release. In time, however, a rigidification of scholastic thought came to place a serious restriction on and coercion of behavior, in sharp contrast with the surgings of the Renaissance. The Reformers restored the emotional Lebensraum of confession, but Protestant orthodoxy later reestablished the reign of "right thinking." Lutheran confession became the occasion for catechetical examination. Among the Reformed it was reasonable, with implications for confession as for any sacramental area, that finitum non est capax infiniti.[6] The earthy aspect of confession was not really a part of repentance. In Roman Catholicism this intellectualistic mood has been represented in the labyrinth of post-probabilism definitions of penitential "love."[7] It is this sense of rationalistic control, it should be noted, which gave such confession its character as an "act."

Allowance for "unconscious" processes in confession can be seen in the second century writing Shepherd, the bulk of which was devoted to bringing about the "whole" (non-neurotic) man.[8] The view of confession as "healing" was quite evident in the East. Origen provided specially for the medical phenomenon of catharsis, encouraging that, where indicated, the individual's trouble might be "vomited out."[9] The Council of Nicea (325 A.D.) apparently recognized the confessional intention of the dying person, regardless of his recidivism or inability to verbally explicate his sins.[10] In later centuries the nominalists countered the Scholastics, insisting that "the entire contents of faith are inaccessible to reason."[11] And so therefore young Luther. Many aspects of later Protestant practice,

in phases antiphonic to orthodoxy and rationalism, demonstrated understandings of human goals which were emotional in nature. Baxter's pastoral home visitation program made him aware that, for example, the individual family member was inextricably bound up in family relationships.[12] Later others too, men like Muhlenberg, in their confessional practices, continued to note the psychosomatic involvement.[13] Also, mention must be made of Roman Catholic appreciation of irrational cathartic episodes in connection with the confessional. Herein lay the experience of confession as a change of one's nature or "being."

Counseling

Undoubtedly, historically considered, the "inner-release" point of view was the first on the scene in pastoral counseling. Contradicting much traditional talk about heaven and hell, salvation, forgiveness, sanctification, etc., the Freudian, neo-Freudian, and Rogerian objectives centered on feelings. The analytically-oriented Bonnell (1938) evidenced the emphasis on unconscious motivation[14] and the phenomenon of catharsis,[15] relating these to healing and faith.[16] The client-centered Wise (1951) sought the clients insight, and likewise connected this with healing forces of faith.[17] The notion of "coming to consciousness" was the founding emphasis of pastoral counseling. Hiltner, however--always a man "overseeing" his times--early (1949) saw Christian theological counseling as uniquely able to include and yet go beyond the objectives of inner-release, social-adjustment, and objective ethics.[18] In fact, a traditional ministerial aim has persevered and reasserted itself from time to time in pastoral counseling, a goal which is not different from that of Wood and Mullen (1943) who, after considering the "insight versus action" issue, settled for

goals of "responsible action" (1948).[19] Johnson's compromise became an important precedent, as will be seen, surrounding the personal factor with a social context. For the vast majority of writers, the achievement of personal insight resulted in at least some ramification of adjustment or positive growth. For example, the supplementation of the need to be heard and understood[20] with a need for growth,[21] was found in Hulme (1956). Curran (1952) sought insight and adjustment to reality for the purpose of personal "integration."[22] Most Roman Catholic works, in fact, are alike in this respect, that something similar to a goal of "self-consciousness" precedes a goal like "taking an authentic stand," as in Hostie (1963).[23] Moser (1962) recognized also "reeducation" and "working through."[24] Moran (1968) wrote of clarification plus self-determination, emphasizing also the goal of "controlled emotions," as was frequent in Roman Catholic writings.[25] Curran wrote again in 1969 of personal meaning and commitment,[26] which ends he regarded as tantamount to "incarnation" and "redemption."[27] Bassett (1963) followed emotional release with information.[28]

But increasingly the flood of publications specified goals more concretely. These became heavily social, interpersonal, and visible. Becker (1965) wanted the family to be a functioning unit.[29] The return of the isolated individual to his family and these persons to their larger society,[30] was Shipp's (1963) plan. Hudson (1963) wished to build "interpersonal competences" in family interactions in the areas of freedom, autonomy, empathy, flexibility, creativity, and trust.[31] Westberg and Draper's (1966) objectives were for the individual, yet for him only within the setting of community.[32] A criticism of the non-social purposes of hyperindividualism was made by Oates (1966).[33] Clinebell (1966) declared

pastoral counseling's objectives to be both intrapsychic and interpersonal.[34] Howe's entire theme (1963) was vertical, and therefore interpersonal, reconciliation.[35] These ends all seemed to be in keeping with Johnson's pattern, preliminarily concerned with such individual matters as that of "identity,"[36] but finally seeking "growth" at an interpersonal and realistic level (1967).[37]

The progression was not even. A humanistic reaction against the notion of discrete and measurable goals in such areas as perception, learning, and response,[38] was expressed in 1969 by Vaughan. The laboratory and the phenomenological viewpoints had long eyed each other from afar. As early as 1962 Cavanagh, basically a Rogerian, allowed two paragraphs to the consideration of behavior modification.[39] It was Stewart who in 1961 attempted to incorporate these competing objectives into a flexible practice. In his "relationship-centered" approach, for instance, goals could include understanding one's role image, observing conflict between expectations and actual behavior, and developing alternative ways of changing one's role image and behavior.[40] Johnson (1961) suggested that the goal for some counseling cases would be simply reparation.[41] Draper (1965) encouraged "managerial" goals[42] which would sometimes entail a seeking of environmental change.[43] The overarching objective of "change," which meant changes in regard to insight, the sense of support, the possession of information, and relearning, was sounded by Seifert and Clinebell (1969).[44] Boyd (1969) stated that the basic aim should be for "personal and responsible individual action."[45] The fact that the development of pastoral counseling had been accompanied by a multiplication of auxiliary services for pastoral referral (medical, legal, economic, etc.), usually led to a broadening of pastoral counseling's own concern, abilities, and objectives, and

the setting of goals which were more and more in the sphere of externals. As Young and Meiburg (1960) put it, the thorough-going utilization of a well-developed relationship model (where relationships of medical, intrapsychic and interpersonal dimensions were all viewed as theological relationships[46]) frankly meant goals of "catharsis" for some and "shock" for others.[47] The ends which pastoral counseling sought had moved from talking, through feeling, to doing.

The above objectives were usually assumed to be essentially theological. However, spelling this out was not always a simple matter. Reconciliation, in Howe's understanding (1963), was always God's reconciliation.[48] For Johnson too (1953), relationship on the horizontal was relationship on the vertical, the counselor and counselee participating and growing together within a "cosmic community."[49] To some, for example Williams (1961), the two dimensions of the psychological and the theological, were distinct though related realities.[50] Others, like Van Deusen (1960), pressed for a closer correlation,[51] indeed a oneness of truth.[52] Relationship with God, through or involving relationships within oneself and with others, seemed to be the common pastoral supposition. Salvation was related to health, though according to his own bias Williams linked the latter with self-image.[53] Thornton (1964) similarly juxtaposed health and salvation,[54] associating these with insight and repentance.[55] But for the medically-oriented Draper (1965), health--even theological health-- could be "better housing."[56] The drift toward the concretization of goals appeared theoretically assured in Colston's effort to explain the function of discipline and judgment within love (1969).[57] Hulme claimed that the emphasis on healing in pastoral counseling was largely past, and that a phase of

judgment and admonition had begun (1970).[58] While Oates in 1962 had underlined "justification by faith" and had theologically little positive to say about "works,"[59] some shift in this direction occurred in 1969 when Oates went to print together with Lester and their book centered on hope, a hope which grasped both specifics and the eschatological.[60] Rightly understood, pastoral counseling's objectives were moving from those of "Faith working" to those of "Working faith."

Confession and Counseling

The descriptions of confession as a "doing" or as a "becoming," are therefore not unlike the pastoral counselee's conformity to outer structure or experience of inner release. That God is the End in every case is understood; the differences attend the way this is portrayed. In Tertullian and Cyprian's era the term "confession" commonly meant "doing penance." However, Origen and Clement of Alexandria emphasized confession as a cathartic "healing." These are paralleled in pastoral counseling. Counseling objectives have included direct responsible action, an old theme of Wood's revived again in recent years by Seifert, and healing insight, the intention of Bonnell and Wise. Compromises between these extremes have occupied the majority throughout pastoral counseling's development, sometimes more in the direction of internal goals as in the writings of Johnson, Oates, and Curran. Similarly, Abelard's "know thyself" had made for feelingful introspection among many contritionists, a fervor paraphrased by nominalists such as Occam and Reformers such as young Luther. Yet contritionism was also capable of a structuring and disciplining of behavior in medieval and Protestant periods of scholasticism and orthodoxy, where confession became an intellectual review, a cognitive

reflection of remotely represented difficulties. The recent centuries of Liguori's equiprobabilism has left Roman Catholic confession vulnerable to its rational refinements and to the confession of scruples and irrelevancies dissociated from real problems. Not unconnected with this, the pastoral counseling compromises between outer and inner goals in recent years have leaned, it must be noted, somewhat more toward the incorporation of external objectives. Representative writers of this tendency maybe regarded as actually eclectic, joining the old with a new: Hiltner, Stewart, Colston, and Clinebell. Interestingly, Clinebell supposes himself more unstructured than the sometimes rather professionalized and formal use of client-centered principles, while in actuality he has equipped counseling with a battery of categorized behavioral goals, not completely unlike the structures of canonical penance. Many parallels exist. Baxter's pastoral awareness that the individual's steps toward growth indicate family wholeness, is Becker's. The puritan recognition that mind expresses Body, is Young and Meiburg's too. But in recent pastoral counseling the concrete specification and determination of these goals has become more operationally defined than previously. The movement of virtually all schools of pastoral counseling in this direction is clear. Noting Colston's theme of "judgment in love," it is no longer inappropriate to speculate about a similarity between Oglesby's outline of the occasions for referral of pastoral counseling cases, and Tertullian's delimiting some individuals from his pastoral service, trusting as Tertullian did that with their independent efforts and resources perhaps God would yet be favorable to them. Rational and disciplinary goals are again being considered in pastoral counseling. To some, goals are always consciously and "intentionally" achieved; to others they are not always met in such a fashion. Confession and counseling have each espoused both sides.

C. Confessing Faith and Expressing Growth

"Through pastoral counseling, she came to herself. She repented in the full Biblical meaning of the word."[61] With this comment about one particular case, Thornton expressed a complicated matter simply. His illustrations repeatedly demonstrate how repentance and a life which confesses faith, concepts associated with penitential practices, can occur within the specific changes and concrete growth in pastoral counseling. In another particular instance, when discussing a minister's verbatim report of his exchange with a "Mr. Mills," Thornton wrote,

> We may ask why he did not take this opportunity to proclaim the good news that our longings for meaning in life are fulfilled in Jesus Christ? Mr. Mills is turning away from his futile, intellectualistic efforts to find God. Why does the minister not speak of Jesus Christ? Why does he not attempt to persuade Mr. Mills to turn to him in faith? The way would then be prepared for repentance which involves both a turning away from and a turning toward. This could be the decisive moment for confession of faith and for a commitment to God in Christ.[62]

Another even more thoroughgoing use of classic concepts of confessional repentance are illustrated in Bonnell's writings. His 1938 expansion on "contrition, faith, and amendment," read little differently from the treatment of repentance in many textbooks of pastoral care. "When we have become contrite we acknowledge with sorrow the sins committed against God and the wrongs we have done to ourselves and our fellowmen. . . . If we are truly contrite, we shall be ready to accept God's offer of forgiveness and to go forth after our confession, believing that we have received it. . . . Reparation or amendment for wrong-doing is a vital part of the experience of confession and forgiveness. The

individual who is truly penitent will be ready, with God's help, to make all the restitution that is possible."[63] It is significant, in regard to the matter of reparation that, where in 1938 he mentioned activities such as "writing letters of apology," "restoring moneys," "relinquishing honours to which [one] was not entitled,"[64] his subsequent writing focussed on internal "willingness." He wrote ten years later (1948), "In every instance confession should be accompanied by penitence and the willingness to make whatever restitution is humanly possible."[65] "The willingness to make amends or to offer restitutions for wrongs done to others is an integral part of the experience of contrition and forgiveness"--this time writing twenty years later (1958).[66] The questions of the centuries regarding penitential goals, had entered pastoral counseling. The matter appeared also where Bonnell (1938) attempted to clarify the changed relationships which forgiveness brought about. Centrally, "there is a changed relationship to God."[67] God has changed it. But "An experience of God's forgiveness reaches out and affects all [sic] relationships."[68] It is to be noted that Bonnell pointed out two aspects of the reality taking place; "[first] is its reaction upon the forgiven individual,"[69] and "[second] the forgiven man's relations to his fellow-men are changed."[70]

Different writers have been attracted to one or the other dimension of repentant change in pastoral counseling. After describing his own rather vigorous involvement in a mixed black-and-white group in which racial tensions were bared, Colston wrote with concrete interpersonal performance in mind, "Repentance is the act of giving up the self, but this is not an acquiescence; it is the yielding of conditions which block the self from realizing true integrity."[71] Again, Clinebell anticipated results from pastoral counseling in the way Glasser and Mowrer expect

behavioral change:

> If confession and absolution are to facilitate reconciliation, they must never be detached from restitution and a strenuous effort to live responsibly. A person's inner channel of forgiveness stays blocked until he has done everything possible to repair his harm to others.[72]

Powell's little book, originally titled Freedom from Fear,[73] which in fact resists being classified as literature simply for pastoral counseling or for confession and absolution, stresses that "forgiven sin must be woven into future service."[74]

Faber and van der Schoot's "pastoral conversation" attempts to meet the matter head-on:

> But what about the relation between repentance and confession? . . . . Many pastors are of the opinion that one may confess only if he sincerely repents. And certainly during the confessional conversation repentance should be clearly evident. Is this right? Is it not rather that repentance is something for which inner growth and maturing is necessary and that it only becomes possible in an atmosphere of love and acceptance? That is the reason why I should like to say that confessional conversation in many cases may not presuppose repentance, but rather has to lead to it. Therefore, the anxious watching of many pastors and other Christians to see whether somebody truly repents after a misstep, is to be rejected. Then the first confessional conversation will be followed by more, and in these conversations the free decisions of the other person have to be prepared, giving him time to grow, and not forcing a decision.[75]

And so others too prefer to aim for the "growth" of inner dispositions. For Wise, that focus was "faith," and furthermore "faith is insight."[76] The theological implications are unique. Wise explains how men reach healing:

> The task of the minister is to perform the function of healing. This he will achieve only as he has profound reverence for the processes of life. We may assist in the utilization and development of the potentialities which God has implanted in human personality, but we cannot control these processes without doing profound damage to a human life. On the other hand, one of the most crucial temptations that a minister faces is the ever constant one of playing God.[77]

Here Wise has verbally stated that the minister is to help in the healing, and that healing is of God. But practically Wise has argued the self-help of the penitent counselee. Here again Curran's recent position concurs. Curran is explaining forgiveness when he writes:

> The difference between Peter and Judas is that, in the Gospel report on Peter, no stress is laid on any kind of dramatic penance. The only record that we have of Peter is that he seems to have forgiven himself enough to come and face Christ. This is what Judas could not do . . . . In Aquinas' terms, he loved to hate himself in place of loving to love himself.
>
> The issue here is the psychological movement from hatred of self to forgiveness of self. This [faith, self-respect, and trust] in turn leads to approaching Christ in faith and trust and accepting His redemptive forgiveness.[78]

Apart from the value-judgments which may be placed on such external or internal emphases in religious practices, it is clear again that so-called "psychological" perspectives tend to parallel theological positions. Penitential goals would be implied even if they weren't stated openly by pastoral counseling.

It may be concluded that a diversity of denominational and counseling orientations in the literature, suppose that the confessing of faith can occur in the counselee changes being expressed in pastoral counseling.

D. Summary

In the area of human goals, confession and absolution and pastoral counseling are related as disciplines, methods, and processes.

[1a] As with malady concepts, likewise goal terms in the Scriptures are so "many-splendored" that each term must be understood as referring to a reality of God, a reality of His will for man far beyond what man, left to himself, otherwise experiences and dreams.

[1b]The author of Second Clement (ca. 140 A.D.) noted that a man's repentance would be manifest. Tangible evidence of what was in a man's heart, e.g. almsgiving, was considered a better indicator of his caliber than something supposedly in his heart which could not be seen, e.g. prayer. 2 Clement 2:16, 3-4.

[2]Frank Thilly, A History of Philosophy, revised by Ledger Wood, (New York: Henry Holt and Company, 1951), p. 186.

[3]Abelard, Ethica, XVII. J. P. Migne, editor, Patrologia: Patres Latini (Paris: n.p., 1874), CLXXVIII, 664ff. Subsequently, Migne's works will be referred to as MPL and MPG (for Patrologia: Patres Graeci).

[4]Forgiveness of sin was considered already present when a man began to love God and bewail his sins. Lombard, Sentences, IV d. 18 c. 4. MPL CLXLII, 886-87.

[5]Lutheran church orders, for example that of Belzig (1529), typically called for a pre-communion confession and/or announcement procedure which included testing the parishioner's memory of the Ten Commandments, the Apostles Creed, and the Our Father. Emil Sehling, editor, Die evangelischen Kirchenordnungen des XVI. Jahrhunderts (Leipzig: O. R. Reisland, 1902-1913), I, 528.

[6]The external elemental aspect of ecclesiastical practices relating to personal repentance, like that relating to baptism and communion, was generally minimized and either abandoned, postponed, or made infrequent--paradoxically in favor of the exceptional and structured pursuit of public discipline.

[7]The opinions of the church fathers were carefully sifted and weighed for the determination of which behaviors could be considered negative and which positive. Probabilism, the Jesuit tendency toward permissiveness of conduct (relying on a "probable opinion" for permissibility, no matter how slight its authority), contradicted by Jansenist tutiorism and condemned for its excesses by the papacy, was followed by 18th century "probabilioricism" (relying on the "more probable" of conflicting opinions) and finally by Liguori's "equiprobabilism" (relying on a "solidly probable" opinion even though contested).

[8]Hermas regarded the goal of repentance as a being "faithful" and not double-minded, as a "living to God." "'Go off and tell everybody to repent and live to God. . . . Those who repent with their whole heart and cleanse themselves of all the wickedness just described, without ever adding to their former sins, will receive from the Lord a remedy for their former sins. Provided they are not beset by doubt in fulfilling my commandments, they will live to God. But, those who add to their sins and revert to the lusts of this world will bring the judgment of death on themselves.'" Shepherd, Parable 8, 11, 1-3; MPG II; translation from Schopp, op. cit., I, 316. "'Cleanse your heart, then, of divided purpose, clothe yourself with faith, because it is strong, and put your trust in God, confident that you will receive every request you make of Him. Now, if some time or other, after having made it, you receive your request from the Lord rather slowly, do not doubt because you did not receive your soul's

request quickly. In general you receive your request slowly because of some temptation or some shortcoming of which you are not aware. . . . Despise divided purpose and gain the mastery of it in everything by clothing yourself with strong and powerful faith. For, faith promises all things and accomplishes them, but divided purpose, without confidance in itself, fails in all its works. You see them,' he said, 'that faith is from above, from the Lord, and its power is great, whereas divided purpose is an earthly spirit, from the Devil, lacking in power.'" Shepherd, Mandate 9, 7-11; MPG II; translation from Schopp, op. cit., I, p. 274.

[9]Origen, Selecta In Psalmos XXXVII, Homilia II, 6, MPG, XII, 1386.

[10]Nicea, Canon 13. Joannes Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio (Paris: Hubertus Welter, 1901-1927), II, p. 673. The desire for reconciliation was sufficient, a deacon conveying the reconciliation from the bishop in cases of emergency.

[11]Thilly, op. cit., p. 249.

[12]Richard Baxter, The Reformed Pastor, revised by William Brown, (2nd ed.; Glasgow: W. Collins and Co., 1829), pp. 158, 160.

[13]John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, Publishers, 1951), p. 188.

[14]John Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers Publishers, 1938), p. 177.

[15]Ibid., p. 178.

[16]John Sutherland Bonnell, No Escape from Life (New York: Harper, 1958), pp. 20ff.

[17]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951), pp. 115ff.

[18]Seward Hiltner, Pastoral Counseling (New York, Nashville: Abingdon-Cokesbury Press, 1949), pp. 26-32.

[19]Reference is made here to two writings in which L. F. Wood was involved: L. F. Wood and J. W. Mullen, What the American Family Faces (Chicago: The Eugene Hugh Publishers, Inc., 1943), pp. 249-250, and L. F. Wood, Pastoral Counseling in Family Relationships (New York: Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, 1948), pp. 65-67.

[20]William Edward Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956), pp. 19ff and 58ff.

[21]Ibid., pp. 79ff.

[22]Charles Arthur Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952), pp. 51f.

[23]This is undoubtedly a consequence of the structure in the private confessional since that form established itself. Raymond Hostie, Pastoral Counseling, translation of L'entretien pastoral (1963) by Gilbert Barth, (New York: Sheed and Ward, 1966), pp. 138ff.

[25]Margaret Moran , Pastoral Counselling for the Deviant Girl (London, Dublin [etc.]: G. Chapman, 1968), pp. 58ff and 67ff.

[24]Leslie E. Moser, Counseling: a Modern Emphasis in Religion (Englewood Cliffs, N. J.: Prentice-Hall, 1962),

[26]Charles A. Curran, Religious Values in Counseling and Psychotherapy (New York: Sheed and Ward, 1969), pp. 201 and 205.

[27]Ibid., pp. 207ff. Heasman (1969) showed how a neo-Freudian approach based on Jung and Horney complemented an interest in internals with concern for externals. Kathleen J. Heasman, An Introduction to Pastoral Counselling for Social Workers, the Clergy, and others (London: Constable, 1969), p. 68.

[28]William T. Bassett, Counseling the Childless Couple (Englewood Cliffs, N. J.: Prentice-Hall, 1963).

[29]Russell J. Becker, Family Pastoral Care (Englewood Cliffs, N. J.: Prentice-Hall, 1965),pp. 70ff.

[30]Thomas J. Shipp, Helping the Alcoholic and His Family (Englewood Cliffs, N. J.: Prentice-Hall, 1963), pp. 133-35.

[31]Robert Lofton Hudson, Marital Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1963), p. 27.

[32]Granger E. Westberg and Edgar Draper, Community Psychiatry and the Clergyman (Springfield, Ill.: Chas. C. Thomas, 1966), p. xv.

[33]Wayne E. Oates, Pastoral Counseling in Social Problems: Extremism, Race, Sex, Divorce (Philadelphia: Westminster Press, 1966), "Preface."

[34]Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), p. 36.

[35]Reuel L. Howe, The Miracle of Dialogue (Greenwich, Conn.: Seabury Press, 1963), p. viii.

[36]Paul E. Johnson, Person and Counselor (Nashville, New York: Abingdon Press, 1967), p. 109. An example of the newer tendency is given in Terkelson, who sought the individual's revision of self-image (pp. 111ff), though of a cognitive rather than a cathartic sort. Helen E. Terkelsen, Counseling the Unwed Mother (Englewood Cliffs, N. J.: Prentice-Hall, 1964).

[37]Johnson, op.cit., p. 109.

[38]Richard P. Vaughan, An Introduction to Religious Counseling: A CHristian Humanistic Approach (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 3f.

[39]John R. Cavanagh, Fundamental Pastoral Counseling: Technic and Psychology (Milwaukee: Bruce Publishing Company, 1962), pp. 228-29.

[40]Charles William Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1961), p. 36.

[41]Paul E. Johnson wrote, pp. 271ff, in Newman S. Cryer, Jr., and John Monroe Vayhinger, editors, Casebook in Pastoral Counseling (New York: Abingdon Press, 1962).

[42]Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), p. 73.

[43]Ibid., pp. 71-72.

[44]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change, A Guide for Ministers and Laymen as Change Agents (Philadelphia: The Westminster Press, 1969).

[45]David A Boyd wrote in Dana L. Farnsworth and Francis J. Braceland's editing of Psychiatry, The Clergy and Pastoral Counseling (Collegeville, Minnesota: Institute for Mental Health, St. John's University Press, 1969), p. 35.

[46]Richard K. Young and Albert L. Meiberg, Spiritual Therapy: How the Physician, Psychiatrist and Minister Collaborate in Healing (New York: Harper, 1960), p. 29.

[47]Ibid., pp. 17f.

[48]Howe, op. cit., pp. 33 and pp. 151-52.

[49]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), pp. 318-24. Johnson, in Person and Counselor (1967), op. cit., pp. 55ff, had maintained the I-Thou perspective, one which Richard C. Cabot and Russell L. Dicks had implied as early as 1936. The Art of Ministering to the Sick (New York: The Macmillan Company, 1936), pp. 172ff.

[50]Daniel Day Williams, The Minister and the Care of Souls (New York: Harpers, 1961). Cavanagh (1962) pointed out the difference between a counselor-God-counselee relationship and the one-to-one secular arrangement. John R. Cavangh, op. cit., p. 20.

[51]Dayton G. Van Deusen, Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption (Richmond: John Knox Press, 1960), p. 9.

[52]Ibid., pp. 15-33. Hulme believed that scientific concepts could be incorporated into a "fundamentally theological motif." William E. Hulme, The Pastoral Care of Families, Its Theology and Practice (New York: Abingdon Press, 1962), p. 11.

[53]Williams, op. cit., pp. 61ff. H.Hofmann too, making an effort to relate religion and mental health, opted for self-understanding to make the combination, Religion and Mental Health; a Casebook with Commentary, and An Essay on Pertinent Literature (New York: Harper, 1961), p. 330.

[54]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 69ff and p. 72.

[55]Ibid., pp. 85ff.

[56]Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), pp. 71-72.

[57]Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969), pp. 15-21.

[58]William E. Hulme, Pastoral Care Come of Age (Nashville, New York: Abingdon Press, 1970), pp. 10-11.

[59]Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), pp. 32ff.

[60]Wayne E. Oates and Andrew D. Lester, editors, Pastoral Care in Crucial Human Situations (Valley Forge, Pa.: Judson Press, 1969), p. 59. In this connection another book is interesting, one by Henry R. Brandt and Homer E. Dowdy. Their counseling objective, that the individual "receive Christ" (p. 8), probably was less concerned with internals, feelings, and personal congruence, than with specific behaviors such as responses of certain words, gestures, and group conformities. Christians Have Troubles, Too: A Psychologist Finds the Answers in the Bible (Old Tappan, N.J.: Revell, 1968).

[61]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 67.

[62]Ibid., p. 79. Later, after further developments in the above case, Thornton could comment, "Pastoral psychologists sometimes classify patterns of relationship between pastor and parishioner as hostile, extractive, withdrawing, dependent, social-superficial, apathetic and creative. On occasion a relationship may move from any of the above patterns into a mutual experience of being in the presence and purpose of God. Such a relationship emerged from Mr. Mills' social-superficial discussion of history. It is appropriate to praise God in such a moment, to celebrate his disclosure, to confess one's faith in his intention toward us and his transforming work in us. This is a celebrative relationship, and it can be reflected most adequately with the help of religious rituals of celebration." Ibid., pp. 83-84. (Apparently, as his subsequent remarks indicated, Thornton regarded such moments in counseling as "communion" not unlike that of the sacrament.) Cf. also his notion of the celebrative use of faith within conflict, pp. 112ff.

[63]John Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers Publishers, 1938), pp. 184-185.

[64] Ibid., pp. 185-186.

[65] John Sutherland Bonnell, Psychology for Pastor and People (New York: Harper and Brothers, 1946), p. 40.

[66] John Sutherland Bonnell, No Escape from Life (New York: Harper, 1958), p. 77.

[67] Bonnell, Pastoral Psychiatry, op. cit., p. 195.

[68] Ibid.

[69] "First is its reaction upon the forgiven individual. . . . He feels within him the stirrings of the new life. He has made a new beginning, a fresh start. . . . The prison doors are open. His shackles have fallen off. Courage and faith are kindled in his heart. Disabling fear is vanquished. Doubts are swept away. His life is flooded with happiness and peace not as he had known before but abundant now, in the will and love of God." Ibid., p. 195.

[70] "Usually, the transformation is evidenced first of all in his home. Where antagonisms and tensions once reigned, love and peace now abide. The spirit of goodwill reaches out into all his business and social relationships." Ibid., p. 196.

[71] Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969), p. 188. The quotation deserves to be presented in its fullness: "The task of establishing community among a group of people whose own egotisms or self-interests multiply the possibilities of clash and conflict is not accomplished simply by an agreement to meet on common ground [as in Colston's example of whites and blacks meeting for integration]. The New Testament speaks of dying to self, which is repentance. The true koinonia, or household of God, is composed of repentant and forgiven sinners. Even their cherished preconceptions are transformed. The central figure of the gospel--the dying and rising Christ--provides the paradigm for the organism and for the members which comprise it. Repentance is analogous with 'the dying'; forgiveness with 'the rising.' Repentance is the act of giving up the self, but this is not an acquiescence; it is the yielding of conditions which block the self from realizing true integrity. The persistent justifying of alienating attitudes of self are not for the sake of integrity, although the self may be deceived into believing so. Repentance is the first step toward restoring harmony and unity to the organism. Forgiveness is already at work."

[72] Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), pp. 227-228.

[73] Gordon G. Powell, Release from Guilt and Fear (New York, Hawthorne Books, Inc., 1961 American edition; first published in Great Britain as Freedom from Fear),

[74] Ibid., p. 47. Cf. pp. 44, 45, and 47.

[75]Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York, Nashvill: Abingdon Press, 1965), translation by Abingdon Press of Het pastorale gesprek, 1962, p. 203.

[76]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951), p. 157. "Faith is the emotional grasp of inner and external realities and their fundamental relationship to each other in a way that produces integration and growth of personality." Ibid., p. 158. Wise's discussion of the subjective as against the objective, is noteworthy.

[77]Ibid., p. 167.

[78]Charles A. Curran, Religious Values in Counseling and Psychotherapy (New York: Sheed and Ward, 1969), p. 91. This contrasts with Curran's earlier emphasis when in 1952 he wrote, "counseling, although it can be an important aid in the growth of virtue, can in no sense be a substitute for the Sacrament of Penance. In sacramental confession, the person faces and recognizes his guilt and confesses his sins to God in an orderly and objective way, with faith in and the assurance of Divine forgiveness and redemption through the merits of Christ. So, even though the person must actively cooperate by sincere sorrow and resolve to change, this grace comes from the sacrament itself. The priest, in giving absolution, acts with Divine power and authority. The person does not forgive himself but receives forgiveness from God through the sacrament." Charles A. Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952), p. 181.

CHAPTER VIII

MEANS

A. Absolution and Relationships

The absolving or reconciliatory methods used in penitential confession, as the history of the subject shows, include subjective and objective measures. That is, the methods of the helping person have been those of indulgence as well as those of discipline. The development of pastoral counseling, utilizing so-called helping relationships, likewise has evidenced its use of similar methods of acceptance and judgment. (See the detailed demonstration of this fact in the section to follow.)

Confession and absolution and pastoral counseling can be said to be related to each other also in this, that they both share these patterns with Scripture. The Bible provides a precedent for what might be called "a relationship which absolves," that is, the bringing of God's help to bear through both the subjective feelings, thoughts and words, as well as the more objective deeds of His people.

Space does not permit exploration here of the many Scriptural concepts representing God's ways of helping men, e.g., the Word, love, forgive, evangelize, teach, discipline, correct, judge, etc.[1a] However, the point is simply that the Scriptures describe the Christian's involvement in God's saving of his fellowman as entailing (1) his words, e.g., "We proclaim [κηρύσσομεν] Christ--yes, Christ nailed to the cross . . . the power of God" (I Cor. 1:23-24), and (2) his acts of love, e.g., "And you, like the lamp, must shed light among your fellows, so that,

when they see the good you do [τὰ καλὰ ἔργα], they may give praise to your Father in heaven" (Matt. 5:16).

If the Word of God comes in both "doing" and "speaking",[1b] the Scriptures would have one understand also how thoroughly acts and words each communicate both "discipline"and"forgiveness" to others. One might distill a little formula from the abundance of biblical passages in this area: "Word of God = acts (disciplining and forgiving) + words (disciplining and forgiving)." Something of this sort seems woven into the fabric of Matthew 18:12-22.

> "What do you think? Suppose a man has a hundred sheep. If one of them strays, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? And if he should find it, I tell you this: he is more delighted over that sheep than over the ninety-nine that never strayed. In the same way, it is not your heavenly Father's will that one of these little ones should be lost.
>
> "If your brother commits a sin, go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer.
>
> "I tell you this: whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven.
>
> "Again I tell you this: if two of you agree on earth about any request you have to make, that request will be granted by my heavenly Father. For where two or three have met together in my name, I am there among them."
>
> Then Peter came up and asked him, "Lord, how often am I to forgive my brother if he goes on wronging me? As many as seven times?" Jesus replied, "I do not say seven times; I say seventy times seven."

Thus the biblical concern for an "absolving relationship" is connected to both the absolution in the confessional situation and the interpersonal relationships in pastoral counseling.

B. Two Forms

Confession

According to the historical Christian literature on the subject, "to reconcile" or to bring persons together again, or "to absolve" or waive something which has stood between persons, can only be God's doing ultimately. And yet He does it among men who describe it differently, even contradictorily. His means incorporate the methods of men, though these are expressed by some as more as acts than words and by others as the less communication of words than of feelings.

The workings of the church's reconciling action have been expressed variously throughout its history. In evidence there are, however, two patterns: the helping group and the individual helper. During the centuries of public penance, the Christian community's "receiving" of the penitent was not systematically detailed because it was so direct and obvious as the group's response to the penitent's own preparation and activity. The final reimposition of the bishop's hands was celebrated by all during congregational worship. The focus of reconciliation fell on the reconciled, not on the reconciler. God Himself, among His people, was essentially the One forgiving the individual. In the subsequent centuries of predominantly private reconciliation, though some emphasis remained on the penitent's own disposition and activity, there was more need to intellectually point up the relationship between the individual channeling the reconciliation (of the physically non-present Christian community)

and God's reconciliation. As a one-to-one situation, allowing more individualistic intimacy and psychological adaptation of the absolution (the freeing for token tasks), the event required more verbalization of its social theological roots. For instance, the representative office of the priest, as God's agent within the hierarchical church, had to be underscored. If group orientation stressed direct access to God, the one-to-one arrangement specialized in the helping role of God's "middle-men."

It is interesting to note that in periods when the role of the "helped" person was important, his self-help diminished the role of the "helper." And, conversely, in other periods when the ability of the person to be helped was considered to be "low," that of the helper was held "high." The prayers of reconciliation in early centuries, perhaps something like "God is merciful and forgives your sins; enter, come to the Eucharist,"[1c] certified the change having been worked out in specific terms in the parishioner's life and situation. Private absolution, on the other hand, e.g., "I forgive you [in God's Name]," commuted unbearable prospects and communicated a whole new relationship.[2] The conformity of the helped individual was important in the first, the office of the helper in the second.

In Tertullian's practice (ca. 220 A.D.) the bishop wielded manifest power to discipline or refuse to reconcile. Reconciliation was once only, if that, and there could be no "special cases."[3] Cyprian (200-258 A.D.),verbally encouraging reconciliation wherever appropriate,[4] nonetheless took all but the firmest stance in practice.[5] The system of canonical penance, running even into the days of the Celtic penitential,[6] exercised state power, as did also Calvinist church discipline in a later era.[7]

In this kind of approach, the community religious leader, astutely aware of social "learning process," applied his public action as a manifest "stimulus" to obtain the parishioner's overt "response." In the system of private absolution, however, the emphasis fell on "learned outcomes," the contrition and forgivenness of the person, the practically unobservable responses to a subjectively perceived stimulus. This latter sort of arrangement is evident in the second century book Shepherd, which said nothing about a reconciling officiant, suggesting rather that a husband should receive his repentant wife back,[8] and advising that Hermas himself could find forgiveness from God.[9] Augustine would reconcile persons for things the state should know nothing about.[10] Leo I (ca. 400-461 A.D.) was interested in keeping secret the procedure leading to restoration, where social pressures discouraged individuals from entering it.[11] It was perhaps the recognition of the confessor that he too was caught up in secret sin, which in some periods led to an emphasis on "office" and at other times enabled some private penitential practices to be shared with a lay ministry. Origen appreciated lay participation in the project of reconciling persons,[12] as did Celtic monastic practice,[13] Eastern Orthodoxy,[14] and Protestantism in general.[15] The auricular ministry, by both ordained and lay, held a unique personal potential. Forgiving acceptance became repeatable. The seal of confession among Roman Catholics and many Protestants, the ban on revealing anything confessed, has become a mark of the extreme intimacy of the implications of private absolution.

The emphasis on the external behavior of the penitent in the one system and on the person of the officiant in the other approach, indicates that much of the actual power of the former lay in the example of the lives of the bishops and martyrs, while in the latter the self-concept of the

ministrant was to become that of the parishioner towards himself. The classic difference between much canonical and medieval penance, and later Protestant practice--if one could grossly oversimplify matters here--was the difference between advising people to "do penance" before God and advising that they "believe and trust" God.[16] That God was the ultimate Means, is evident in both approaches. The difference was that the one implied that God would grant new behavior, the other that God would give a new apprehension of oneself.

This analysis is far "neater" than history has in fact been. A closer examination of the subject reveals that public reconciliation did not fail to produce profound insight and justifying faith nor has private absolution been devoid of concern for conduct and sanctified living. To be sure, "being" and "behavior" have never been simply divisible. Indeed, the lengthly history of Christian reconciliation involved itself in metaphysical complications as distant from contemporary understandings as are exorcism, anointing, and magico-medicine.[17] But the general outlines of public and private procedures of restoration--if these can be delineated at all--suggest themselves somewhat as parallels to behavior modification as contrasted with the psychoanalytic, client-centered, and existential approaches. "Manipulation of environment," the use of reward and association, was strongest in the former, while reliance on "the relationship" has been most prominent in the latter. In the first procedure, the penitent was negatively reinforced by the withholding of the Eucharist. Geographically relocated in the worshipping congregation,[18] his progress was clearly marked in stages,[19] and the community's and bishop's prayers for his recommunion would become, over a period of time, his rewards.[20]

In the second arrangement, the fact of the penitent's confession being "heard," the questioning exploration of his "interior topography,"[21] the details of intellectual and emotional counsel, and the (sometimes) relevant task assignment, gave the absolution the potential force of a colossal new relationship.[22]

Counseling

"God is in the struggle"[23] in such a way that the conquering power is not of the counselee nor of the counselor.

> When a broken self finds healing and strength, the healing power belongs neither to the self nor to another who acts as psychiatrist or pastor. It belongs to a power operative in their relationship. That power is God, who as we know him in the Christian faith, is revealed to us in Jesus Christ, the Third Man, who discloses the truth about our humanity in its need and in its hope.[24]

This "Christian Gospel" of Jesus Christ which is behind all therapies,[25] became associated with whatever human means a particular writer in pastoral counseling supposed was involved. That God alone is the Means of life and help, as Dicks, Williams, and Christensen expressed it in the words above, has been an emphasis running throughout the pastoral counseling literature. Just how this has been explicated, however, has not always been agreeable to everyone. The differences have been not simply whether theology is related to psychological science or not, but within this and other questions has been brewing the more fundamental issue regarding which kind of psychology, a subjective or an objective psychology, relates most appropriately to Christian theology--which is therefore also a controversy about subjective and objective brands of theology.[26]

Intense interest in the subjective element characterized the formative period of pastoral counseling. Concerned about both the inner world of the Counselee and that of the counselor, the one-to-one arrangement

of pastoral counseling attempted to hear, see, and use words and gestures as communicators of feelings.

Though the Freudian and the Rogerian schools represented in early pastoral counseling could be contrasted methodologically in that the former "interpreted" and the latter "reflected," both were efforts to respond to the counselee's ideological and emotional perceptions and projections. With Freudian interpretations in mind, Bonnell[27] (1938) handled the client's transferences, certain that God would be involved in the healing (1958).[28] Wise (1951), a Rogerian, empathetically listened with prayer, faith, love, and forgiveness,[29] that is, with an "inherent regard for personality and [a] desire to do nothing that would injure another person,"[30] a posture he believed to be symbolic of Christ and God.[31] For both Bonnell[32] and Wise,[33] the self-analysis or personhood of the counselor himself was important. To Bonnell the therapist's own selfhood was requisite to correctly understanding another person's problems.[34] Wise regarded his positive attitude as necessary to unbarricade and release the healing forces within the counselee himself.[35] Dicks (1944) too had felt the special need for personal "spiritual maturity" on the part of the counselor.[36] He also sensed that patients saw the ministrant as a representative of Jesus.[37] His description of rapport[38] as constituted of "passive" listening and active, interpretive, and reassuring listening,[39] was so to speak, both Rogerian and Freudian. In time Dicks' analysis of healing conversation[40] moved further toward the Rogerian appreciation of feeling questions, reflections, grunts, and waiting silences.[41]

Not a Rogerian by personality, Hiltner (1949) nonetheless sought to "draw more and more of the solution to the situation out of the

creative potentialities of the person needing help."[42] His writings hardly stood for counselee self-help, however. There were "religious resources"[43] which made the Christian clergyman[44] and the Christian group[45] uniquely important. The selfhood of the helping person or group was emphasized, yet not without an effort to research the effectiveness of their counseling methods (1961).[46] This concern for research related to Hiltner's awareness of the role of judgment within counseling acceptance (1959).[47]

Another author who regarded the pastoral person as symbolically representative of God, Jesus, the Holy Spirit, and the church, was Oates (1951).[48] Therefore, he too was aware of the element of emotional health in the pastor(1959).[49] Oates viewed pastoral counseling relationships as leading from rapport-building relaxation on to guidance and follow-up.[50]

Johnson's (1953) "responsive counseling," recognizing that the client-centered method actually and subtly guided the counselee despite its theoretical intent, emphasized the mutuality of interactions in counseling. The growing of both counselor and counselee was seen as deriving from relationship with the "Third," the Creator. Johnson felt that his method (1967) stood between authoritarian and permissive counseling.[51] The counselor's own self-identity was considered vital,[52] inasmuch as he was "mediator"[53] in the process.

The above examples are sufficient to show how pastoral counseling, founded on a Rogerian "listening-reflective" platform, nonetheless contained the seeds of advice and information-giving, of educational and directive methods, which later were to come to fuller flower.

Not simply "listening"[54] but "relationship" and similar terms of "mutuality," described the bulk of the pastoral counseling methods. The relationship was rather active in marital counseling, as Hudson indicated (1963).[55] Bassett (1963) listened to his childless couples, but went on to supply reassurance and information.[56] Shipp (1963) actually sought out alcoholic persons and gave them the facts they needed to hear.[57] In his dealings with the physically sick, Scherzer (1963) made relevant applications of religious ideas and beliefs.[58] Individuals in Knowles' (1964) group counseling shared with each other and confronted each other.[59] Though Lee (1968) listened to his clients, his heavy Freudian bias made him directively "stick with" his clients.[60] Oates and Lester (1969) listened and reflected feelings, using also instruction and prepared materials for special problem groups.[61] Dicks (1957),[62] Oates (1962),[63] and Faber and van der Schoot (1962)[64] referred to "conversation," which Hiltner explained, "is the stuff of human communication. It is never words alone, but in human life it is seldom wholly without words."[65] Curran (1969) translated "communications" of love in counseling as "incarnational redemption."[66] Likewise associating effective help with "communications," Bowers (1964) concluded that for this, for the insuring of help in one's communications, "None of us have any final answers."[67] Help was an "encounter" for Klink (1965),[68] a reconciling I-Thou for Howe (1963),[69] and for Hulme (1970) something sacramental.[70]

It is significant that in the majority of the above writers, an accepting atmosphere or similar concept was considered preliminary and basic to whatever else occurred in the relationship. This pattern is manifest in Roman Catholic writers. Curran (1952), whose "self-directive" theory

was basically Rogerian, laid an accepting and understanding foundation for later stages of integrating[71] and information-giving[72] counselor responses. Acceptance came before direction and guidance in Godin (1963).[73] For Hostie (1963), the counselee's "freedom" had priority (not chronologically but essentially) over his affirming of any definite stand.[74] And so too for Moran (1968).[75] Such a pattern is reminiscent not only of Rogers' psychology but of theologies like that of Barth's Gospel-Law sequence.

As indicated in the examples earlier, the counselor's "self-understanding" and "personhood" has been an enduring emphasis, e.g. in Hofmann (1961),[76] Kemp (1964),[77] Lee (1968),[78] Moran (1968),[79] Oates (1969),[80] and Heasman (1969).[81] Thornton's book, dedicated to the abstract interrelationship's of Theology and Pastoral Counseling (1964), intended to help the pastor toward wholeness, "in the unification of the theology one believes [sic] with the theology that irrationally shapes the way one behaves [sic]."[82] This concern was paralleled by the element of "emotional control" (i.e. rational control, taken in its best sense) in Roman Catholic writings, e.g. Curran (1952),[83] Godin (1963),[84] Moran (1968),[85] and others.

But other, often more recent, writers were not as interested in the "selfhood" of the counselor and the subjectivity of methods. Objective methods formed a second theme in pastoral counseling. Harris (1964), working with servicemen, advised the counselor simply to be strong.[86] Draper (1965), with no interest in a clinical analysis of the clergyman, argued that behaviorally the pastor can do something in counseling.[87] With this "objective" outlook, Draper redefined "acceptance and judgment"[88] in a way harmonious with the medical axiom, "Proper treatment rests on correct diagnosis."[89] Treatment was "management."[90] Though Brown (1964) listened and gave

counsel to senior citizens, he also relied on religious programs and activities.[91] Family counseling consisted of structured sessions with family members and groups,[92] as Becker (1965) arranged it. Blees (1965) pastorally provided young people who were in trouble, with controls and the structuring of freedom within limits.[93] The medical first-aid model in counseling was popularized in Hitton's book (1968).[94] Simple referral, a method on which Oglesby expanded (1968),[95] despite its necessity for the pastoral maintenance of contact with the referred parishioner, nevertheless fell into the directive camp. Previously, in 1959 Oates had upheld the exploratory phase of counseling as a method sufficient in its own right. By 1966 he had come to call related kinds of ministry "prophetic" rather than "pastoral," and accordingly he concentrated on informing the pastoral counselor regarding methods for working with individuals enmeshed in social problems.[97] Hulme (1970) reiterated that ministry must be not only "priestly" but "prophetic."[98] There was a parallel here in Godin's (1968) insistence that the pastoral counselor's roles were always sacerdotal as well as sacramental.[99] Summarily, the many specific and diverse kinds of problems which pressed pastoral counseling during the 1960s, seem to have demanded a more directive repertoire of methods, i.e., more affirmative counselor behaviors.

Pastoral counseling procedures of this latter sort were not seriously interested in the inner cognitive and affective world of the counselee or the counselor. The focus was not on the single global problem of perception, but on the molecular problems all along the chain of psychological concerns from sensation,[100] perception,[101] learning,[102] thinking and problem-solving,[103] to motor response.[104] Many of these were seen as problems for

learning theory. Clinebell (1966) implemented short-term counseling measures of education, confrontation, and crisis counseling. He drew, for instance, from learning theory,[105] Glasser's "reality therapy" and Mowrer's "integrity therapy."[106] The behavior modification model[107] had been mentioned already by Cavanagh in 1962.[108] Vaughan (1969), though a phenomenologist himself, nonetheless recognized the virility of learning theory,[109] making reference to Ford and Urban's description of reinforcement with punishments and rewards, and noting how counselor responses stimulate counselee responses and behavior.[110] Seifert and Clinebell (1969) called the pastoral counselor a "change agent."[111]

> When the counselor sees that, in addition to altering the counselee's behavior patterns, he must change the social environment also, he will recognize that somewhat different methods are called for.[112]

Mentioning reality and integrity therapies again,[113] Hulme (1970) considered the pastor's new methods to be, rather than healing, the resumption of judgment and admonition.[114] He provided for "confessional" reliving[115] and redoing,[116] and the use of pastoral conversation[117] and group processes[118] in association with the Lord's Supper.[119] Colston (1969) underlined the use of discipline and didactics. His theme of "judgment in love"[120] was reminiscent of the Law-Gospel sequence in some theologies.

There was yet a third theme in pastoral counseling methodology. As has been stated in previous chapters in this paper, several significant pieces of pastoral counseling literature during the 1960s proposed an eclectic approach. The alternate methods, described in the paragraphs above, were arraigned, the extreme representatives of which at each end might be called the counselor-oriented and the counselee-centered methods.

In other words, the two polar alternatives were (1) the rational, planful, directive manipulations of counselee behavior, such as that provided in analysis, advice, conditioning, environmental change, referral, etc., and (2) the affective, informal, nondirective, reflective responses, which result from listening for subjectives and providing an accepting atmosphere. While some writers had simply attempted to strike a middle-of-the-road balance between these various kinds of counselor responses, as had Johnson (1967),[121] the truly eclectic approach called for pastoral openness to methodological variety and flexibility.[122] The broad spectrum of methods and measures--though each writer had his own favorite bias--was outlined in Stewart (1961),[123] recognized in Cavanagh (1962),[124] Blaine,[125] and Vaughan (1969),[126] and analyzed in Clinebell (1966).[127] Behind pastoral eclecticism were two agitating concerns: (1) that which puzzled Faber and van der Schoot (1962) regarding the transition from a "reflective method" to "preaching the Gospel,"[128] and (2) how to be a more useful instrument in the hand of God.[129] The call for "specialized ministries" sounded by Hulme (1962)[130] and others in the later years, always acknowledged in the previous literature of pastoral care but methodologically unsystematized, had stimulated a variety of publications touching on specialized methods. However, little was written regarding when to use which approach. A crucial question has remained. If ever an emphasis has been placed on the quality of the pastoral personality in client-centered relationship counseling, and if professional know-how was required for the appropriate application of directive methods, certainly the eclectic approach, when taken seriously, made even greater demands of the helping person. The question about the human potentialities and

limitations of the helping person has reappeared in a new form. To what extent would the average clergyman be capable, under God, of such flexible performance?[131]

Pastoral methods, under the Word of God, included not only the pastor's own words, acts, and relationships with counselees but, in many writings, also "collaborative"[132] measures with those of medical, economic, legal, welfare, and other disciplines. Team-work had theological implications regarding the effects and meaning of "secular" methods.[133] Precisely because of the linkage of body-mind needs, and due to the variety of these needs, Young and Meiburg supplemented the therapy of acceptance and listening with shock therapy.[134] A theological relationship was understood to permeate both of these.[135] Curran's work (1952), within ecclesiastical institutions, enlisted the help of medical, psychological, sociological, social work, economic, and legal staff.[136] Westberg and Draper (1966) placed clergymen beside psychiatrists, outside the church in community mental health settings.[137] Even Brandt and Dowdy (1968), who reiterated that "the way is by means of Christ," would not withhold referral to such resources in His Name.[138]

With time the awareness of the use of lay counselors in one-to-one and group settings had increased. Drakeford (1961) wrote an entire book on the subject, including both lay men and lay women.[139] Denton (1965) pointed up clergy wives as counselors,[140] and Moran (1968) religious sisters.[141] Numerous chapters appeared, dedicated to a lay ministry[142] of trained[143] lay counselors.[144]

Group counseling, an interest aroused in the early 1950s, has threatened to "upstage" sole reliance on the one-to-one model ever since.

The extent of this concern for group ministry is demonstrated by a partial list of those who have written in the area. They include: Curran (1952),[145] Oates (1953, 1959),[146] Hiltner (1959),[147] Stewart (1961),[148] Moser (1962),[149] Christensen (1963),[150] Kemp (1964),[151] Knowles (1964),[152] Becker (1965),[153] Clinebell (1966),[154] Oates (1966),[155] Heasman (1969),[156] and Hulme (1970).[157]

Confession and Counseling

The measures which the history of confession and absolution and the developments of pastoral counseling have used, appear to parallel each other. Generally speaking, penance and forgiveness in the former show tangency to the latter's judgment and acceptance. In both, God has conveyed His Word through men's emphasizing objective methods or subjective methods.

The early canonical system of "public" penance, for instance that of Cyprian, a practice not totally unlike Calvin's church discipline, focussed on the process of reconciliation. This placed responsibility on the parishioner. The later Celtic system of "private" penance, germinal in ancients like Augustine and revised by men such as Luther, centered on absolution. Here the sacramental power lay principally with the officiant. Oppositely, pastoral counseling has moved from its first emphasis on one-to-one methods, toward a somewhat more group oriented program, and from professional toward more lay help. The counselee and the counselor have related in a subjective manner with an emphasis on the counselor's selfhood, as in Wise and Curran. But in Seifert-Clinebell and Colston the counselor and the counselee have made exchanges on a more objective level, stressing counselee behavior.

As the penitential systems and virtually all ecclesiastical practices throughout history have allowed for "two-track" procedures,

excommunicating "gross" offenders while cautiously communing "lesser" sinners, so pastoral counseling has implied or expressed an eclectic outlook. The call to flexibility before God is shared by both. The Protestant churches during the Reformation, with their fullness of corporate and private confessional variety, illustrated the willingness to use means broadly, a willingness evident also in Van Deusen's and Curran's collaboration with other helping disciplines. Confession and absolution, and pastoral counseling, have mutually indicated that every kind of help may be given in the Name of God. Everything is elementally capable of His act, His Word, His Gospel of His Son, who was born of flesh to consecrate all flesh, and who has instituted His saving presence among His people.

C. Absolution and Relationships as Processes

Absolution and its supposed converse, the witholding or temporary retention of absolution, find expression in the concepts of pastoral counseling relationships which convey both forgiveness and discipline.

> In the Christian heritage the ministry of reconciling has enabled persons to renew a right relationship with God and with neighbor by utilizing two interdependent modes--discipline (a fraternal word of correction, a pastoral admonition, or sterner church discipline [which has historically and commonly meant excommunication]) and forgiveness (confession, penance, and absolution [historically, often the instatement to or preparation for communion]).

On this basis, Clinebell insists, "A revival of pastoral effectiveness in reconciling is a paramount need in contemporary pastoral counseling."[158]

The notion that absolution may be found within pastoral counseling relationships, comes most naturally from those writers of Reformational traditions which, originally at least, regarded the pulpit preaching of the Word and Gospel of God to be that same Word in absolution (offered publicly and privately), even the same Word which is shared in brotherly correction and consolation.[159] Many of those who in their writings have held a "high" notion of the office of the Word of forgiveness during pastoral conversation, sometimes occasioning directive counseling, represent traditions which imply that the same ministry joins absolution with Communion. Hulme writes in Counseling and Theology,

> After the communicant has been asked to face his failures he is offered a way of redemption. When he acknowledges his sins he hears the good news that God forgives. The offer of forgiveness to which he listens is from the doctrine of the atonement about to be sacramentally demonstrated in the Communion. Hearing that God accepts him as he is encourages him to accept himself.[160]

Faber and van der Schoot, mindful of a similar Reformed heritage, propose a somewhat patterned confessional "Blessing" for use where appropriate. Yet, they ask,

> Do we want a regulated procedure of confession in which confession and absolution take place in an explicit liturgical form? Or do we want the confessional conversation, in which confession and absolution take place in the form of a pastoral conversation? Personally, I prefer the latter.[161]

Cabot and Dicks, rather interested in the subjective aspect of pastoral relationships, have worked out several equations. What is "absolution" for a Roman Catholic, they suggest, is tantamount to a Protestant counselor's "listening,"[162] or "reassurance,"[163] or "prayer".[164] Similarly, Johnson notes that while ritual absolution is a dramatic religious act, as when the Roman Catholic priest represents God's washing away of sin, yet "In the Protestant churches it is an inner [sic] Voice that assures the devout penitent seeking forgiveness."[165]

Absolving action both as words and deeds, arises within the verbal and nonverbal aspects of the pastoral counseling relationship. Clinebell provides an example.

> Serving as a channel of God's forgiveness (as a representative of the church and its heritage) are <u>priestly</u> as well as <u>pastoral</u> functions. The implications of this are often overlooked in pastoral counseling. After extended counseling with a man crippled by guilt from the irreparable damage he had done another, a minister suggested that they go together to the church sanctuary. Wearing his pulpit robe to symbolize his priestly or representative function, he invited the man to pray for an awareness of God's forgiveness as he knelt at the Communion railing. Then the minister gave a prayer of absolution and the two joined in the Lord's Prayer. The priestly acts were, in this case, . . . channels of grace by which forgiveness came alive for that man. It should be noted that the effectiveness of the priestly acts was built on the foundation of a meaningful counseling experience.[166]

With these events Clinebell seems to be describing an "absolving relationship." These were "words plus acts." To this story, however, he

immediately adds a "speaking and doing" of another sort: "If confession and absolution are to facilitate reconciliation, they must never be detached from restitution and a strenuous effort to live responsibly."[167] By so saying, Clinebell has characterized the "absolving relationship" as two-sided: as (1) a facilitating (a doing) of forgiveness through responsible living, as well as (2) a prayer of awareness (feelings/words) of forgiveness through relationship experience.[168]

Reconciliation offered in God's name by the congregation publicly and absolution by an officiant privately, find *re*-expression in pastoral counseling's use of both groups and individuals, also lay and professionals, as helping agents. This is especially true in that pastoral counseling literature which is aware of the profound social exchange which occurs within a congregation in the liturgical connection of absolution and Communion.[169] Thornton, whose counseling group it may be recalled was involved in God's forgiving and enabling transformation of a "Mr. Mills,"[170] regarded the counseling episode as "a celebrative relationship." "The psychic reality of such a moment is communion." And therefore this could lead to and

> be reflected most adequately with the help of religious rituals of celebration. . . . In Communion the gospel is both demonstrated and declared; the good news is communicated both through participation in a community of faith and through proclamation of the ancient story of incarnation, atonement and redemption. The elements and their symbolic meaning cannot be fully and finally discriminated in such a moment. The penultimate mode of pastoral ministry through relationship and the ultimate word become one. The activity of the Holy Spirit is evident.[171]

Here is an appreciation of the ritual force of counseling relationships. This sort of perspective elevates group and lay participation to a "speaking and doing" ministry of reconciliation which is sacramental in nature.

It may therefore be simply concluded that the absolving action can occur in the pastoral counseling relationship.

D. Summary

In terms of the means of help, confession and absolution and pastoral counseling are related as disciplines, methods, and processes.

[13]As with malady and with goal concepts, biblical concepts of the means of salvation are many and varied. The study of any or "all" of these terms, if it were not for His incarnate redemption of the finite universe including finite words and thoughts, would be meaningless and lead nowhere. Rather, the words, deeds, person and work of Jesus Christ, and all ministry that proceeds from Him through His people, effectively convey the Atonement which would otherwise be inexpressible in the thoughts and lives of men.

[1b]Both aspects of God's Word are contrasted several times by Paul, e.g., Romans 15:18. "I will venture to speak of those things alone in which I have been Christ's instrument to bring the Gentiles into his allegiance, by word and deed [λόγῳ καὶ ἔργῳ], by the force of miraculous signs and by the power of the Holy Spirit." J.-Ph. Ramseyer writes regarding the preached Word: "The preaching of the Church consists not so much in recalling and declaring the words of Jesus as in proclaiming Jesus Himself. To preach the Word is to preach Jesus Christ. Jesus Christ, moreover, is not proclaimed only by words, for faithful preaching does not depend on persuasive utterances of wisdom, but it must be accompanied by a demonstration of the Spirit and of power (I Cor. 2:4). Miracles, brotherly love, the law of the Kingdom accepted and practised, in a word, the life of the Church, one, holy, apostolic, and universal, is also a preaching of the Word, preaching to which our time would be well advised to give attention still more than to utterances." Quotation in Jean-Jacques Von Allmen, editor, A Companion to the Bible (New York: Oxford University Press, 1958), p. 462.

[1c]This translation of a possible trace of a formula from Aphrahat, the "Persian sage" about 350 A.D., is found in J. H. Crehan, "Confession," in A Catholic Dictionary of Theology, ed. by H. F. Davis, A. Williams, I. Thomas, J. Crehan (London, Edinburgh, Paris, New York [etc.]:Thomas Nelson and Sons, Ltd., 1962--), II, 85.

[2]Trent ratified the Aquinine emphasis that the "form" of the sacrament was the absolution.

[3]Tertullian, De Pudicitia, III. MPL II, 985-66.

[4]Cyprian, Epistola LV, 22. Corpus Scriptorum Ecclesiasticorum, (Vindobonae: Apud C. Geroldi Filium Bibliopolam Academie, 1868), III, 639-40.

[5]Cyprian, Epistola XVI, ii, to XVII, iii; MPL IV, p. 266ff. "MPL" refers here and hereafter to J. P. Migne, editor, Patrologia: Patres Latini (Paris: n.p., 1874), and "MPG" to Patrologia: Patres Graeci.

[6]Celtic tribal law is represented in the Penitential of Cummean (ca. 650 A.D.) in the legal requirement of "wergeld," as just one example.

[7]Cf. n.9, chapter VI.

[8]Hermas, Shepherd, Mandate 4:1.8. MPG, II, 919-920.

[9]Ibid., Visions 1:2.1; MPG, II, 893-894.

[10]Augustine, Sermo LXXXII, 8, 11; MPL, XXXVIII, 511.

[11]Leo I, Epistola CLXVIII, 2; MPL, LIV, 1210.

[12]Origen, Commentarius in Matthaeum, XII:11-14; MPG XIII, 1002ff.

[13]Actually it was in Celtic practice where priests first regularly and extensively appeared beside the bishops as officiants. Cf. Penitential of Theodore (668-790 A.D.), II, 2, 15. The care of souls among the Celts had been largely in the hands of monks, the lay person sharing in this acceptably.

[14]The 19th century Russian Orthodox startsy, the spiritual elders of the communities, are a classic recent example. Nicholas Brian-Chaninov, The Russian Church, translated by Warre B. Wells (London: Burns, Oates and Washbourne, Ltd.,; 1931), pp. 102-103, 151-152.

[15]To illustrate, the Anglican John Jewel wrote, "Every Christian may do this help unto another, to take knowledge of the secret and inner grief of his heart, to look upon the wound which sin and wickedness hath made, and by godly advice and earnest prayer for him, to recover his brother." "Treatise on the Sacraments," in The Works of John Jewel, ed. John Ayre (4 vols; Cambridge: The Parker Society, 1845-50).

[16]Neither of these two "languages of repentance," which may be paraphrased "Live for God!" and "God lives for you!," taken in their potentially best senses, is necessarily incapable of proclaiming the Good News. It must be noted that both "halves" of the biblical message "You are new creatures; now be what you are," instead of becoming "indicatives of love and enablement" can be used, however, as "imperatives of disenablement and condemnation."

[17]William A. Clebsch and Charles R. Jaekle, Pastoral Care in Historical Perspective, an Essay with Exhibits (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 34-41.

[18]Jerome (346-420 A.D.), Epistola LXXVII, 2; MPL, XXII, 691.

[19]The penitential steps in the East were as many as five: mourners, hearers, fallers, bystanders, and those recommuning again. The repeated re-imposition of hands and prayers pointed up one's progress.

[20]Though the liturgical prayer, the "verbalization" for the penitent during worship, was an invocation of congruent grace, that help which is contiguous with the helped person's disposition, in actuality its effect on the penitent was behavioral in nature. Conversely, the private penitential, despite all its express rewarding by condignal grace, has at times applied absolving help through counsel most associatively and individualistically.

[21]The Council of Nicea, Canon 13, had provided rather simply, "Let the bishop after investigation grant it [communion]." Joannes Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio (Paris: Hubertus Welter, 1901-1927), II, 673.

[22]Such was Luther's intention. "It is Christ who sits there, Christ who hears, Christ who answers and not a man." Martin Luther's Werke: Tischreden, Kritische Gesamtausgabe, edited by J. K. F. Knaake, G. Kawerau, etc. (Weimar: Herman Bohlau, 1883--), IV, p. 695.

[23]Russell L. Dicks, Principles and Practices of Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1963), p. 59.

[24]Daniel Day Williams, The Minister and the Care of Souls (New York: Harpers, 1961), p. 71. Williams also discussed theories of atonement.

[25]James L. Christensen, The Pastor's Counseling Handbook (Westwood, N.J.: Revell, 1963), pp. 1ff.

[26]For example, little argument has been wasted on the importance of concepts of "love" used in both theology and psychology. However, there has been considerable diversity regarding whether God's love, in any of its biblical concepts, is communicated in words or in deeds and acts. The theological position a writer took in this matter, tended to parallel whatever psychological notions he has held.

[27]John Sutherland Bonnell's Freudian methods were as much rational as they were affective, whether one considers his early analytic interest (Pastoral Psychiatry [New York: Harper and Brothers, 1938]) or his later penchant for what might be called meditational and educational goals (No Escape from Life [New York: Harper, 1958], e.g., pp. 209-210).

[28]Bonnell, No Escape from Life, op. cit., pp. 127ff.

The Freudian interest in transference persisted throughout pastoral counseling's development. It can be found later, for example, in Carroll Wise (in Newman S. Cryer, Jr. and John Monroe Vayhinger, editors, Casebook in Pastoral Counseling [New York: Abingdon Press, 1962], pp. 298ff), André Godin (The Pastor as Counselor [New York: Holt, Rinehart and Winston, 1965], pp. 68ff and the entire third chapter), Edgar Draper (Psychiatry and Pastoral Care [Englewood Cliffs, N.J.: Prentice-Hall, 1965], pp. 62-63, 79f), Roy Stuart Lee (Principles of Pastoral Counselling [London: S.P.C.K., 1969], pp. 20f, 32f, 72f), C. Knight Aldrich and Carl Nighswonger (A Pastoral Counseling Casebook [Philadelphia: Westminster Press, 1968], p. 30), Margaret Moran (Pastoral Counselling for the Deviant Girl [London, Dublin, (etc.): G. Chapman, 1968], pp. 60-67), and David A. Boyd, Jr. (in Dana L Farnsworth and Francis J. Braceland, editors, Psychiatry, The Clergy and Pastoral Counseling [Collegeville, Minnesota: Institute for Mental Health, St. John's University Press, 1969], p. 34).

[29]Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951), pp. 148-165.

[30]Ibid., pp. ix-x.

[31]Ibid., p. 166.

[32]Bonnell, Pastoral Psychiatry, op. cit., p. 66.

[33]Wise, Pastoral Counseling, op. cit., pp. 10f.

[34]Bonnell, Pastoral Psychiatry, op. cit., pp. 228-29.

[35]Wise, Pastoral Counseling, op. cit., p. 32ff.

[36]Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944), pp. 144-48.

[37]Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1936), p. 190.

[38]Dicks, Pastoral Work, op. cit., pp. 137-143.

[39]Ibid., pp. 151-162. Love was considered to be the important ingredient. Dicks, Principles, op. cit., pp. 60-69.

[40]Russell L. Dicks, Meet Joe Ross (New York: Abingdon Press, 1957), pp. 158-159.

[41]Ibid., pp. 102 ff.

[42]Seward Hiltner, Pastoral Counseling (New York, Nashville: Abingdon-Cokesbury Press, 1949), p. 97.

[43]Hiltner listed these as prayer, the Bible, religious literature, Christian doctrine, and sacraments and rites. Ibid., pp. 187-226.

[44]Seward Hiltner, The Counselor in Counseling: Case Notes in Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1952), p. 185; cf. p. 172.

[45]Seward Hiltner, The Christian Shepherd: Some Aspects of Pastoral Care (New York: Abingdon Press, 1959), p. 148.

[46]Seward Hiltner and Lowell G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961). Following Hiltner's more recent leads, Oglesby would like to see more quantified research about the actual pastoral behaviors in counseling. William B. Oglesby, Jr., editor, The New Shape of Pastoral Theology (Nashville and New York: Abingdon Press, 1969), p. 44.

[47]Hiltner, The Christian Shepherd, op. cit., p. 41. Cf. Colston (1969) reference below.

[48]Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), pp. 27, 32, 36, 40.

[49]Note the chapters by Samuel Southard and James Lyn Elder, pp. 41ff and 53ff, in An Introduction to Pastoral Counseling (Nashville; Broadman Press, 1959), edited by Wayne E. Oates.

[50]Oates, The Christian Pastor, op. cit., pp. 116-138. For the important function of information-giving, note Wayne E. Oates, Where to Go for Help (Philadelphia: Westminster Press, 1957).

[51]Paul E. Johnson, Person and Counselor (Nashville, New York: Abingdon Press, 1967), p. 107. Johnson's choice of method proceded from his selection of a goal, not wanting to deter proper growth by "paralyzing [either] initiative or responsibility." Ibid.

[52]Ibid., pp. 36f.

[53]Ibid., p. 68 diagram.

[54]A number of authors added "listening" to a strongly Freudian or"counselor-centered" position, e.g. George Hagmaier in his book co-authored with Robert W. Gleason (Counseling the Catholic; Modern Techniques and Emotional Conflicts [New York: Sheed and Ward, 1959], pp. 33ff), and Lee (op. cit., pp. 21f.).

[55]Robert Lofton Hudson, Marital Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1963).

[56]William T. Bassett, Counseling the Childless Couple (Englewood Cliffs, N.J.: Prentice-Hall, 1963), p. 120.

[57]Thomas J. Shipp, Helping the Alcoholic and His Family (Englewood Cliffs, N.J.: Prentice-Hall, 1963), pp. 133-135.

[58]Carl J. Scherzer, Ministering to the Physically Sick (Englewood Cliffs, N.J.: Prentice-Hall, 1963), pp. 51ff.

[59]Joseph W. Knowles, Group Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 97f.

[60]Lee, op. cit., pp. 63ff.

[61]Wayne E. Oates and Andrew D. Lester, editors, Pastoral Care in Crucial Human Situations (Valley Forge, Pa.: Judson Press, 1969). These methods were to bring "hope."

[62]Dicks, Meet Joe Ross, op. cit.

[63]Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), pp. 163ff.

[64]Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York, Nashville: Abingdon Press, 1965), translation by Abingdon Press of Het pastorale gesprek, 1962.

[65]Ibid., pp. 8f.

[66]Charles A. Curran, Religious Values in Counseling and Psychotherapy (New York: Sheed and Ward, 1969), p. 207.

[67]Margaretta K. Bowers, and others, Counseling the Dying (New York: Nelson, 1964), p. 165.

[68]Thomas W. Klink, Depth Perspectives in Pastoral Work (Englewood Cliffs, N.J.: Prentice-Hall, 1965), pp. 37-39.

[69]Reuel L. Howe, The Miracle of Dialogue (Greenwich, Conn.: Seabury Press, 1963).

[70]William E. Hulme, Pastoral Care Come of Age (Nashville, New York: Abingdon Press, 1970), pp. 88-89. Counseling was related to communion.

[71]Charles Arthur Curran, Counseling in Catholic Life and Education (New York: Macmillan, 1952), pp. 265ff.

[72]Ibid., pp. 348ff.

[73]Godin, op. cit., pp. 28ff and pp. 44ff.

[74]Raymond Hostie, Pastoral Counseling (New York: Sheed and Ward, 1966), translation of L'entretien pastoral (1963) by Gilbert Barth. Compare pp. 61ff and 111ff.

[75]Moran, op. cit. Building on Godin, Moran put "welcome" before "witness," pp. 96ff.

[76]Hans F. Hofmann, Religion and Mental Health; a Casebook with Commentary, and An Essay on Pertinent Literature (New York: Harper, 1961), p. 330.

[77]Charles Kemp, Counseling with College Students (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 125ff.

[78]Lee, op. cit., pp. 77ff.

[79]Note the discussions of counter-transference in Moran, op. cit., pp. 71f, and in Godin, op. cit., the entire chapter III, especially pp. 80-104.

[80]Oates and Lester, op. cit., Pastoral Care. In this connection, Oates felt that the counselor could be an "involved researcher," scientifically studying the interpersonal events in which he was participating.

[81]Kathleen J. Heasman, An Introduction to Pastoral Counselling for Social Workers, the Clergy, and others (London: Constable, 1969). The helping person's ability is so important that he will seek that training which best suits his personality, p. 108.

[82]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 134.

[83]Curran, op. cit., Counseling, pp. 136f.

[84]Godin, op. cit., pp. 89-92.

[85]Moran, op. cit., pp. 58ff and 67ff.

[86]Thomas Allen Harris, Counseling the Serviceman and His Family (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 58.

[87]Draper, op. cit., p. 73.

[88]Ibid., p. 69.

[89]Ibid., p. 25.

[90]Ibid., p. 73.

[91]J. Paul Brown, Counseling with Senior Citizens (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 25ff.

[92]Russell J. Becker, Family Pastoral Care (Englewood Cliffs, N.J.: Prentice-Hall, 1965), p. 76.

[93]Robert A. Blees, Counseling with Teen-Agers (Englewood Cliffs, N.J.: Prentice-Hall, 1965).

[94]C. Leslie Mitton, editor, First Aid in Counselling (Edinburgh: T. and T. Clark, 1968).

[95]William Barr Oglesby, Jr., Referral in Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1968).

[96]Oates, op. cit., An Introduction, p. 108.

[97]Wayne E. Oates, Pastoral Counseling in Social Problems: Extremism, Race, Sex, Divorce (Philadelphia: Westminster Press, 1966). What the counselor says on a one-to-one basis privately, must concur with what he does publicly, pp. 19-28.

[98]Hulme, op. cit.,

[99]Godin, op. cit., p. 25.

[100]Becker's family therapy method, for example, (op. cit., p. 74) suggested related application to cases of schizophrenia.

[101]Helen E. Terkelsen (Counseling the Unwed Mother [Englewood Cliffs, N.J.: Prentice-Hall, 1964], pp. 114-117), made a special issue of the matter of self-image.

[102]Cf. the educational counseling illustrated in Cryer and Vayhinger, op. cit., pp. 77-85.

[103]Oates and Lester, op. cit., were concerned,e.g., about retardation.

[104]E.g.,the disabled, ibid., chapter 8.

[105]Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), pp. 237 and 280. Clinebell specifically referred to Perry London, The Modes and Morals of Psychotherapy (New York: Holt, Rinehart and Winston, 1964), pp. 70-125.

[106]Clinebell, op. cit., p. 229.

[107]This emphasis, it should be noted, was not a completely new development in pastoral counseling, but a resurgence in new form of something dating from earlier practice when, for example, Wood and Mullen's 1943 book (L. F. Wood and J. W. Mullen, What the American Family Faces [Chicago: The Eugene Hugh Publishers, Inc., 1943], pp. 249-250) attempted to stimulate counselees' "responsible" behavior directly. "In some circles it is said that the main factor in counseling is a relationship between the counselor and the counselee. That might be true in the mental healing area--I do not know that it is--but it is not the main factor in pastoral counseling. We want to enable people to solve their own problems and to feel that they have done it. Otherwise they become more dependent on someone from the outside. To solve their problems, to achieve for themselves the techniques of adjustment and to go on in the process of growth together is their need. That seems to me to be the undoubted

purpose of ministerial counseling, to get people creatively related to one another, to life and to God." Again in 1948 Wood wrote similarly (Pastoral Counseling in Family Relationships [New York: Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, 1948], p. 60). "In many instances the non-directive technique may be best. In others it may be assumed that the counselee really does not have within his own insights and experiences the solution to his problem. In such a case one might hope that the counselor may have what the counselee lacks and may be able to make suggestions which will transform the situation."

[108]John R. Cavanagh, Fundamental Pastoral Counseling: Technic and Psychology (Milwaukee: Bruce Publishing Company, 1962), pp. 228f.

[109]Richard P. Vaughan, An Introduction to Religious Counseling: A Christian Humanistic Approach (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), p. 5.

[110]Ibid., p. 4. Reference was made to Donald H. Ford and Hugh B. Urban, Systems of Psychotherapy, A Comparative Study (New York, London, Sydney: John Wiley and Sons, Inc., 1963).

[111]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change, A Guide for Ministers and Laymen as Change Agents (Philadelphia: The Westminster Press, 1969), p. 10.

[112]Ibid., p. 55.

[113]Hulme, op. cit., pp. 16.

[114]Ibid., pp. 10f.

[115]Ibid., pp. 75ff.

[116]Ibid., pp. 80ff.

[117]Ibid., pp. 23-25.

[118]Ibid., pp. 14ff.

[119]Ibid., pp. 85ff.

[120]Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969), p. 200.

[121]Johnson, op. cit., p. 107. Johnson did, however, mean by this, a "creative" relationship, p. 109.

[122]E.g., Clinebell, op. cit., p. 24: "What I offer is not a finished system or a recipe book of counseling methods, but a tentative model linking a variety of methods." Again he wrote, p. 21: "To minister to the varied needs of those who seek his help, a pastor must be able to shift gears in his counseling--to utilize approaches which are appropriate to the needs, resources, problems, and limitations of each person. He must be able to utilize different facets of his personality freely and flexibly."

[123]Charles William Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1961), pp. 30-40.

[124]John R. Cavanagh, Fundamental Pastoral Counseling; Technic and Psychology, op. cit., chapters 16-17, pp. 204ff.

[125]Graham B. Blaine, Jr., pp. 327ff, in Farnsworth and Braceland, op. cit.

[126]Vaughan, op. cit., pp. 14-16.

[127]Clinebell, op. cit., chapter 2, pp. 27ff. Traces of implied and inexplicit eclecticism had been in John W. Drakeford (Counseling for Church Leaders [Nashville: Broadman Press, 1961], compare pp. 134f and 136), Faber and van der Schoot (op. cit., compare pp. 36ff and pp. 118ff), and in many others.

[128]Ibid., p. 106.

[129]"'Pastoral counseling' is not . . . one entity with one methodology. Instead, it is a helping function which requires a variety of methods to be fully effective." Clinebell, op. cit., p. 21.

[130]William E. Hulme, The Pastoral Care of Families, Its Theology and Practica (New York: Abingdon Press, 1962), p. 9.

[131]No longer was the question simply whether or not the pastor could learn to use both exploratory and reflective feeling responses and responses of direct guidance, using these somewhat appropriately according to circumstances. The implied problem asked more profoundly after the actual psychological and/or theological capacity of the counselor to grasp contradictory perspectives, for moving from one approach to its opposite and, as necessary, back again.

[132]The term is used by Richard K. Young and Albert L. Meiburg, Spiritual Therapy: How the Physician, Psychiatrist and Minister Collaborate [sic] in Healing (New York: Harper, 1960).

[133]Peder Olsen (Pastoral Care and Psychotherapy; a Study in Cooperation Between Physician and Pastor [Minneapolis: Augsburg Publishing House, 1961], a translation of Sjelesorg og Psykoterapi, 1958, by Herman E. Jorgensen) attempted to point up differences in the "means of working," pp. 45-51. Whether the therapist were Christian or not, regardless of the professional technology involved, seems to have been more important for other writers, such as Dayton G. Van Deusen (Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption [Richmond: John Knox Press, 1960]). Van Deusen, who related psychiatry, psychoanalysis, psychology, etc. (i.e., "psychotherapy" was his summary term), to redemption, did so only with an insistence on the reality of God in Christ, pp. 20-23. Psychotherapy, with the transcendent reference, was redemption. The Christian counselor, Van Deusen felt, mediated a "third Presence," pp. 143ff.

[134]Young and Melburg, op. cit., p. 18.

[135]Ibid., p. 29.

[136]Curran, op. cit., Counseling, pp. 39-41.

[137]Granger E. Westberg and Edgar Draper, Community Psychiatry and the Clergyman (Springfield, Ill.: Charles C. Thomas, 1966).

[138]Henry R. Brandt and Homer E. Dowdy, Christians Have Troubles, Too; A Psychologist Finds the Answers in the Bible (Old Tappan, N.J.: Revell, 1968), p. 8.

[139]Drakeford, op. cit., Chapter 15, pp. 124ff, pertains to the special consideration of women counselors.

[140]Wallace Denton, The Minister's Wife as a Counselor (Philadelphia: Westminster Press, 1965).

[141]Moran, op. cit., pp. 111ff.

[142]Becker, op. cit., pp. 53ff.

[143]Gates, op. cit., An Introduction. Cf. chapter 23, pp. 295-308, by A. Donald Bell, "The Counselor Training of Prospective Group Leaders."

[144]Clinebell, op. cit., pp. 282ff.

[145]Curran, op. cit., Counseling.

[146]The 1959 book had more to say about training of group leaders, op. cit., An Introduction, pp. 282-308.

[147]Group "shepherding" was one of the major points in Seward Hiltner's The Christian Shepherd, op. cit.

[148]Stewart, op. cit., chapter XII, pp. 160-179, used groups for marital counseling.

[149]Methods of group work were discussed by Leslie E. Moser, Counseling: a Modern Emphasis in Religion (Englewood Cliffs, N.J.: Prentice-Hall, 1962).

[150]Christensen, op. cit., used drama with groups, pp. 54ff.

[151]Charles Kemp wrote of group techniques, pp. 121f, in Counseling with College Students (Englewood Cliffs, N.J.: Prentice-Hall, 1964).

[152]Knowles' whole book, op. cit., was dedicated to the Christian group, to its being "the church" and a "means of grace," p. 7.

[153]"Congregational care" groups were formed by Becker, op. cit., pp. 33ff.

[154]Clinebell, op cit., pp. 206ff.

[155]Oates, op. cit., Pastoral Counseling in Social Problems, p. 126, indicates his awareness of the usefulness of small groups as a method of pastoral counseling in social problem areas.

[156]Heasman, op. cit., pp. 198ff.

[157]Hulme, op. cit., Pastoral Care Come of Age, Hulme noted that the shift from "relationship to community" had become general in pastoral care, p. 16. Oglesby, op. cit., The New Shape, pp. 44-45, suggested areas for group research.

[158]Howard John Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville, New York: Abingdon Press, 1966), p. 223. The briefer the encounter, in both confession and counseling, the greater the use of relevant confrontation (or fruitless indulgence). The more protracted the sharing of the two parties, thegreater reliance on support (or irresponsible avoidance of objective realities). Colston says this beautifully: "I began with the assumption that judgment is love at the right time. Now, I will add: forgiveness is love throughout time." Lowell G. Colston, Judgment in Pastoral Counseling (Nashville: Abingdon Press, 1969), p. 189.

[159]For example, Schindler's pastoral counseling, in response to his parishioner's confessions would simply preach Christ's "life, death, and resurrection." This, from his particular Lutheran point of view, would be tantamount to absolution. Carl J. Schindler, The Pastor as a Personal Counselor: A Manual of Pastoral Psychology (Philadelphia: Muhlenberg Press, 1942), pp. 145-146.

[160]William Edward Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956), p. 239. Cf. also William E. Hulme, Pastoral Care Come of Age (Nashville, New York: Abingdon Press, 1970).

[161]Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York, Nashville: Abingdon Press, 1965), translation by Abingdon Press of Het pastorale gesprek, 1962. The reasons for the preference are said to be, in the first place that the later practice is more realistic for Protestant use, and in the second that only extended conversation, spread over several conversations, allows for a better diagnosis and, in fact, the opportunity to build understanding toward a possible use of a formal Blessing. Such a formal approach "presumes some understanding on the part of the other person!" Pp. 205-206.

[162]"The Catholic Church has made a sacrament of the confessional, centering around it some of its finest tradition, as well as some of its strictest laws. We conceive the Protestant minister's listening as a method rather than a sacrament. In one sense of the word listening is a sacrament just as the taking of food is. And certainly the confidences told the minister in time of need must be considered sacred. But lest listening become something formal and difficult we insist upon considering it as a tool, comparable with the other methods described here. Tools of themselves are of no special consequence, but applied to a purpose they gain value." Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1936), p. 202. In a similar vein, Wise equates forgiveness with acceptance: "Basic to the experience of forgiveness is the experience of being accepted. As the counselor accepts anything that is communicated to him by the counselee, regardless of the depth of the guilt involved, he breaks through the deep feeling of isolation that guilt always produces and gives the person a feeling that again he is in a relationship of acceptance with another person. Counseling does not seek to bring a sense of forgiveness in one overpowering experience, but it rather seeks to help the individual work out the attitudes that are creating guilt. It seeks to remove the blocks within the feelings of the counselee that make the acceptance of forgiveness difficult or impossible." Carroll A. Wise, Pastoral Counseling, Its Theory and Practice (New York: Harper and Brothers, 1951), p. 155. Compared to Colston in footnote n. 158 above, Wise rules out the role of discipline. "The approach outlined in this book would define the role of the minister as a healer in terms of love rather than of a judge. The judgment of God is expressed in the need of the personality. The individual comes for healing. The task of the minister is to perform the function of healing." Wise, ibid., p. 167.

[163]Another quotation which merits presentation at length comes from Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944), pp. 161-162: "Reassurance, for the Protestant, is what the statement of absolution is for the Catholic, psychologically. 'I absolve you in the name of the Father and the Son and the Holy Ghost,' is the Catholic statement following confession. The statement of reassurance is, 'I believe you will be all right'; 'I can see a lot of hope in your case'; 'I have faith this will not throw you.' 'There is no such thing as being ruined except as you think you are, and you don't think so in this case'; 'I believe in you and I'm going to see you through.' A soul-companion never condemns, never judges, but always attempts to aid. You will note in the above statements of reassurance that the Catholic absolution is pronounced in the name of the Trinity, while the Protestant reassurance is pronounced in the name of the pastor and personalized around him. This is an advantage in that it is intimate and personal; it is a disadvantage in that it is human and thought of as human by the parishioner. The Protestant's reassurance is limited in that it lacks the perspective, the far view, the support of the Creator Himself. In our book, The Art of Ministering to the Sick, Dr. Cabot wrote a chapter, that is often accredited to me, entitled, The Two Must Face a Third; namely the parishioner and pastor must face God. I agree.

I also recognize that, because of the lack of belief in God of many of our people, it is impossible to face the Third. Many of our clergy [too] in their attempt to be helpful wander off into pious platitudes, only to have their reassurance fail. Two can face God when both know God; when one knows God the other may gradually come to know Him but it is a slow process and not brought about through an easy statement or exhortation. It is brought about through the slow, persistent, affectionate demonstration of the nature of God."

[164]Cabot and Dicks, op. cit., pp. 201-202, lengthily examine the Roman Catholic private penitential and the shaping of the penitent's awareness of his motives, to which the absolution is applied. "The priest may pronounce absolution for a given act, but unless the motive is seen and accepted by the penitent the confession is useless. Through the use of absolution the priest attempts to bring to the penitent's consciousness the realization that God is interested in him and is actually enlisted in his behalf." To this Cabot and Dicks comment, "The Protestant minister attempts to do the same thing through the use of prayer." (Prayer is a popular 'means of grace' in certain Protestant quarters.)

[165]Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), p. 119.

[166]Clinebell, op. cit., p. 227.

[167]Ibid., pp. 227-228. This section deserves to be studied in full.

[168]A number of Clinebell's points appear in Van Deusen's remarks: "The counselor does not forgive him except in a minor way as a representative of the society he may have wronged; but the man does have help in believing and accepting the forgiveness already awaiting his change of heart. The counselor, by his evaluation of the confession and of the motivation involved, may be able to assure the distressed soul of divine forgiveness in accordance with the person's sincerity. (I John 1:9). The sense of forgiveness here received need not displace the requirements or implications of morality." Dayton G. Van Deusen, Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption (Richmond: John Knox Press, 1960), pp. 149-150.

[169]See again Hulme (1956;1970), op. cit.

[170]Edward W. Thornton, Theology and Pastoral Counseling (Englewood Cliffs, N.J.: Prentice-Hall, 1964), pp. 83-84.

[171]Ibid., p. 84.

PART THREE

CHAPTER IX

CONCLUSION

The title of this paper proposed that confession and absolution have significance for pastoral counseling. In a sense then, it hypothesized that the essential realities of confession and absolution could actually occur within pastoral counseling. This was argued on the basis of similarities between confession and absolution and pastoral counseling, similarities regarding their understandings of the human malady and goal and means of help. This necessitated demonstrating that the concepts of sin in confession relate to pastoral counseling notions about human problems, that similar difficulties and activities are involved in identifying the human malady in both confession and counseling, and that the act of confessing sins finds paraphrase in the counselee's expressing of his problems. Furthermore, it was shown that the goals of confession relate to those of pastoral counseling, that their designations entail parallel ramifications, and that the process of coming to confession of faith represents the changing behaviors which counseling seeks. Lastly, it was established that the element of forgiveness or absolution in the confessional situation is akin to the helping relationships in pastoral counseling, that parallel limitations and capabilities attend them both, and that absolution may indeed be communicated in counseling by the pastoral or helping person or persons.

In other words, as the summaries of the last three chapters collectively suggest, pastoral counseling can be considered as another form of the events of confession and absolution, inasmuch as their basic

concepts are related, their methodologies are similar, and their overall processes are parallel. In the examination of these relationships, the differences between these two ministries were constantly evident; confession and absolution and pastoral counseling are hardly "the same." Nonetheless, in view of the tangent understandings of man's maladies, his goals, and various means of helping him move toward those goals, an underlying commonality of ministry becomes evident.

The fact that confession and absolution provides foundation, stimulation, and support for pastoral counseling, is significant. So much for technical "conclusions."

But there is something more which needs to be said. It is hardly a matter about which one could form a "hypothesis" or academically "demonstrate." It has to do with the fact that the external-internal issue, seen throughout ancient and modern ecclesiastical practices, evident in the history of confession and entwined throughout the considerations of pastoral counseling, also rages in the current secular behavioral-clinical controversy. The subjective-objective aspects of reality continue to perplex man. It has been called a philosophical question. The consideration lies at the root of all procedures in scientific psychology. It is, in fact, a theological matter.

The question, "What do I as confessor or counselor have to do with the externals or internals in the present situation?" asked constantly and in innumerable ways in confessional and counseling settings, involves an essentially theological matter. The ultimate dimension is never absent from the questions men ask, nor from the answers they construct, and is expressed in one form or another whenever one man tries

to be of help to another, or even to himself. The very question, "How?" or any question for that matter, arises from the fact that, on one hand, man is not able to make the necessary decisions adequately "on his own," while on the other hand--miracle of miracles--God has reclaimed him and refitted him with His own adequacy for life's tasks. God promises to re-create and vitalize His people to respond appropriately and effectively to Him and to their fellow men. Operating independently of God, the confessor and counselor, despite any pretenses to certainty, have no reliable ground, absolutely or relatively, for determining whether a particular person's difficulties should be understood in the fashion in which they are exhibited or whether these difficulties are evidences and indicators of a more important underlying difficulty. Similarly, because every situation is ultimately unique, there is always an essential ambiguity about whether the individual's best interests are those he declares or are those arising from motivations of which he is less aware. Again, because the present situation has never happened exactly the same way before and never will again, there is profound ambivalence about whether the "helper's" dealings with the "helped" should be portrayed in terms of the overt interactions of these people and their environment, or whether they should be described in terms of more intangible and internal factors within these persons' lives and situations. Yet by the Incarnation of Jesus Christ, by the divine and human aspects of His person and work, by His abiding Presence, these human choices are indwelt and transformed. The confessor or counselor, or pastor or layman in any helping role, is re-created in Christ, to be "on his own in God," to see Him at work in people's lives and to make efficacious responses which bring that vision to them. As His people are to understand it, there is

no human concept, term, or behavior among lost men, which cannot be used to communicate this Gospel.

Because the Word became flesh and Christ became head of the body of His people, they can witness His saving holiness in every aspect and element of the human situation, in all of its mundane categories, verbiage, and activities. There is nothing in earthy thoughts, words, and deeds, no "secular" consideration about man's course from birth to death, which cannot be regarded by His people--according to His Will--as capable of being used to declare and convey the Gospel of His birth, death, and resurrection. He is Lord of all.

Every superficial and every sophisticated description of human maladies, though verbalized by men attempting to deny their relationship with God, is a language potentially usable for bringing these human beings before Christ's judgment and mercy. Every "unthinking" activity and every conscious expression which suggests a man's goals, though representing his self-made destruction, becomes the meaning through which Christ's loving intention is made known. Every direct measure and every indirect device for improving the human lot, though inbred with man's self-love, is capable of being Christ's means, of becoming an analogy of His absolute love, referring beyond itself and communicating and confirming His salvation. Redemption makes the difference. The study of the confessional in this respect brings encouragement to pastoral counseling. By the review of how God Himself has attended the decisions regarding what externals and what internals of the confessant's world can be most helpfully used, He would remind His church of His redeeming Presence also in pastoral counseling today. "Lo, I am with you always."

In fact, the history of the confessional and the rise of the pastoral counseling movement, demonstrate how confessors and counselors "on their own" have never known man's malady or his true ends, nor have they "on their own" ever helped anyone. It is because the confessor or counselor by himself cannot confront his own real difficulties, that he cannot adequately know those of others. He cannot even dare to dream the real purposes of life, to say nothing about defining them for others. Even less he can hardly help others when he cannot help himself. The story of the confessional, and no less that of the pastoral counseling movement, are in one sense stories of men building their own little kingdoms. One must stand at the ultimate crossroad within all forms of ministry and see the tragedy of the pastoral counseling movement as it repeats what human beings have perpetrated on their fellows through the confessional in the Name of God, in order to glimpse the forgiveness and enablement given them--which are their true glory. Confession and counseling, in this redeemed sense, "on their own under God" by grace, abound with hope.

A specific direction which pastoral counseling may take in the future, in view of past developments, may be toward a role of greater maturity within the whole of pastoral care. One recalls that the pastoral counseling movement has come through its early "secular" phase in the nineteen-forties and fifties, a period of identification with psychoanalytic, client-centered, and other psychologies. The sixties have evidenced a rediscovery of theology and a growing confidence to relate psychological categories to traditional theology. Entering the seventies there are signs that pastoral counseling will demand a more careful appreciation of

both the theological and the psychological fronts at the same time. There seems to be some recognition that secular perspectives change constantly and that pastoral counseling has an ongoing necessity to be open to secular schools on a broader scale, and--under God--to constantly rediscover its most ancient theological origins. It is possible, as pastoral counseling comes to consider psychology in its secular fullness and to evaluate the more promising revolutions in the field, for example the current phenomenological-behaviorist discussion, that pastoral counseling may be strong enough to tolerate at the same time a more detailed and profound analysis of the dominant forms of pastoral ministry in its own past, notably that of the ministry of confession and absolution.

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